THE MAKING OF LEADERSHIP . . . By Harry J. Carman

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ANNUAL SRL ISSUE ON EDUCATION

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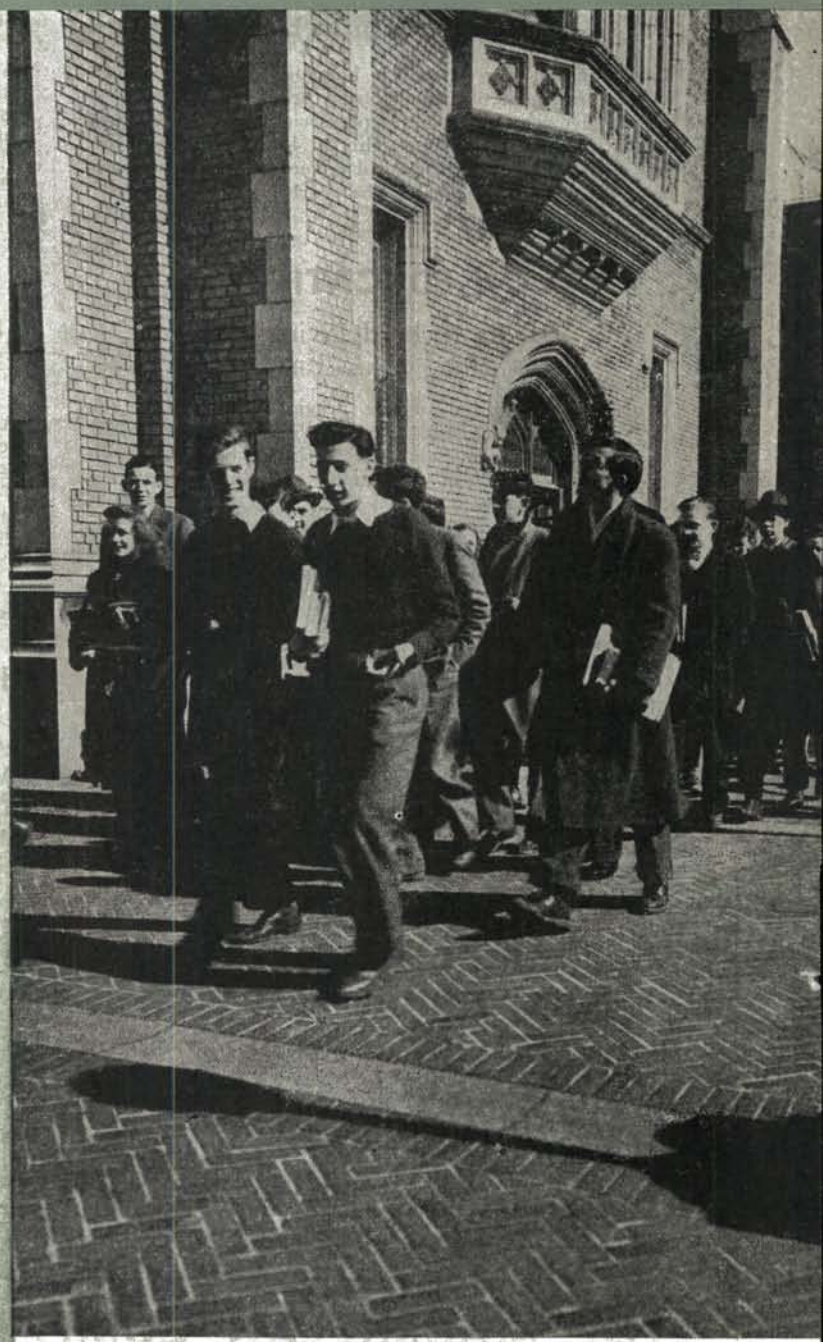

—From "All the Children."

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Guest Editor, ORDWAY TEAD

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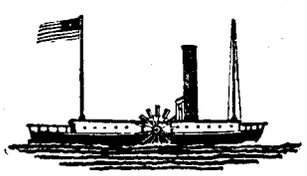

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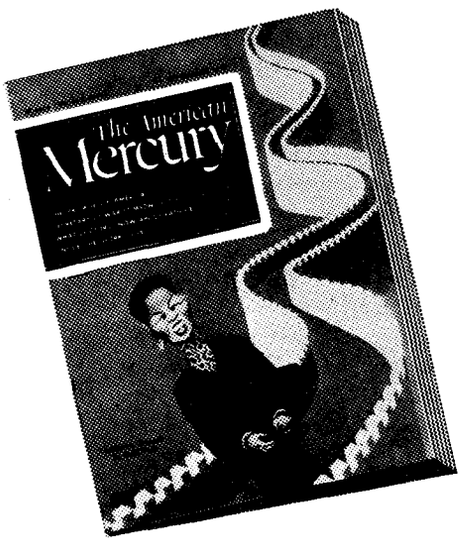

Tom Paine, Jefferson, Jackson, Lincoln and Wilson all believed that America has a purpose. That purpose, they said, is to *make men free,* not just here but everywhere.

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THE CASE AGAINST BIG GOVERNMENT

The history of many corporations has been "Big, Bigger and Bust." The reason is often over-centralization. Today a deadly parallel exists with the over-centralized federal government in Washington. Read New Dealer Charles Edison make specific suggestions for its decentralization.

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Here is a personally conducted tour of America's most famous night club. For an intimate look behind the fabulous façade, join Russell Whelan "Inside the Stork Club" in THE MERCURY for September.

ALSO IN THIS ISSUE

Why I Don't Join the WACS
What Doctors Know About Fatigue
The First Submarine
Red Jacobsen
Secretary of War Stimson
Bubonic Plague in America
"Swapping Horses in Midstream"
Why Pick on China?
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For refusing to pull its punches *The American Mercury* is threatened often with libel suits; but has never been sued. The reason is plain. Truth is a winning defense against claims of libel, and *Mercury* articles are backed by carefully documented facts. The readiness of *The Mercury* to strike out boldly while many others remain discreetly silent may explain why *The Mercury* today is at its all-time high in circulation.

Lawrence E. Spivak
PUBLISHER

The American Mercury for September...

OUT NOW!

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The community of tongues

SEVENTY-NINE years ago a young law student at Columbia University brought a translation of Edmond About's *L'Homme à l'oreille cassée* to the loft-offices of Frederic Leypoldt, publisher and bookseller. The young visitor had become interested in About's work while studying French at Yale, and thought it might appeal to the public. Leypoldt did not publish the translation, but he became interested in the translator, eventually took him into the firm as a partner, and in so doing opened the career of Henry Holt and Company. For the translator was Henry Holt himself.

Mr. Holt was interested in languages, in academic scholarship, in general literature. From the beginning he brought out works for the "educational" and "trade" markets. His firm has followed essentially the same pattern of interests, and they are, today, as they have always been, both educational and trade publishers. The Foreign Language department has long been a flourishing and forward-looking part of the business and, particularly in the last decade, has been interesting itself in language teaching, not for school and college use alone but for the growing number of adults who are finding foreign languages essential.

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The twenty-five books, listed below, treat all the major modern languages except the romance languages, and they are planned for publication in the Fall of 1944. They are introductory books, and specifically non-military in vocabulary and content. Complete phonograph recordings have been prepared for use with each of them. The recordings will be put on sale to the general public as soon as the materials for manufacturing them again become available.

Until the recordings for each course are ready, the use of the books in the series will be necessarily limited to situations where a native speaker or a trained instructor is available. But we are publishing the books as rapidly as possible since some of them will provide means of instruction in languages for which nothing has heretofore been available, and all of them will offer the new linguistic approach which has already won national admiration and interest.

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The Saturday Review of Literature

Education Is People

An Editorial

THE vast welter of current writing on education is saved from being verbiage only by the grace of the reader's continuous insight that at its simplest education is people. It is people in a certain kind of conscious, vital, creative relation to each other. It is people with a little more experience with life and with organized areas of knowledge, guiding with specific intent the exploratory experience of the less mature and less aware. It is the explicit effort to widen and deepen the sensitiveness of persons that they may the more wisely and with fuller kindness cope with an obdurate world of man in nature.

The problem is not esoteric. On the other hand it is not easy. The more education has had a history and the more close-knit has become the history of mankind, the harder it becomes both to state basic issues and to agree upon solutions to be employed. World War II will not necessarily have undercut important educational efforts at, for example, the college level. But it unquestionably has supplied the occasion for the wellnigh revolutionary thinking of hundreds of educators who despite the complacent effort of many to "go back" will find that they must inexorably go forward. The yeast is at work; the profound discontents with process, product, and person have now had their unrestrained expression. And we, along with the entire globe, are again on the march educationally, again scrutinizing purposes, premises, methods, again assuring each other that we believe in education—but not for what it has delivered so much as for what it promises and must promise in so distrait a world as ours. There is healthy driving power, indeed, in the very desperation of our prevalent mood which says: if not through education where shall we find the correction of many a social ill?

At such an hour as this comes the annual educational issue of *The Saturday Review*. If there is any semblance of editorial policy here it is in the direction of disclosing the nature and variety of some of the unresolved issues in education, with special attention to the college level. To state problems clearly so that issues are joined and sharply seen by all of us lay folk for what they mean, is imperative to a worthful educational transition. There are real issues—how real and how deeply divisive requires analysis. There are at once an absence of purpose and confusions of purpose. A social and economic democracy taking form seemingly requires new reaches of objective and with that some new dynamism of method. All of us have earnestly to look at the record, again and yet again, as the global world takes new form around and through us. Exempt ourselves from change we cannot; but from ill-conceived experiments and repetitions of earlier failure we do pray to be delivered.

Of the issues which press most urgently upon the thought of today's educators, several deserve mention here, and a number of these critical areas are more intensively explored elsewhere in this issue.

The meaning, need for, and implementation of *general education* is receiving fresh creative thought today. There is a gratifyingly wide consensus that there is a common body of general knowledge to which an appreciable and growing fraction of our young people should be exposed. This general knowledge is thought of typically as in the areas of the physical sciences, the social sciences, and the humanities and arts. Educationally the problem here is to find teachers whose range of vision, interest, and competence extend beyond a narrow specialty, and by the same token to find books with which to teach that are integrative yet sound, inclusive yet deep, and written in a language comprehensive to the eighteen-year-old mind. The first two years both in senior and junior colleges will no doubt be increasingly focussed on general education, and the experience of Columbia College and of the University of Minnesota, to mention only two, affords a helpful comparative basis for further experiment.

A second crucial area of controversy—one which does not give promise of being clearly resolved in any immediate future—has to do with the place of social motive, of the dynamics to action, of the sanctions of and supports for a leading of the good life. In "A Common Faith," John Dewey says that "one alternative is dependence upon the supernatural; the other, the use of natural agencies." And Boyd H. Bode has characterized the issue as between a "closed system" and a "wide-open universe." In less philosophical terms, the problem is that of the place of religious and moral influence in education. President Shuster on another page stresses the aspect of "the holy" as of basic significance in the over-all educational process. Whether or not the issue is an either or alternative, as Dewey and Bode suggest, will be doubted by many. And the practical outcome in the reconciling of these (and any other) points of view will, I venture, be in confusion for some time to come.

In this connection the use of the "great books" may well be mentioned. For it is assumed in certain quarters that they will be found to elaborate those "first principles" which are at the root of discerning social living. I hazard the guess that educators will turn much more fully than now to great books—as against over-simplified textbooks—but that they will not be allowed to become a fetish and will be thought of in more inclusive terms than merely "the one hundred books."

A further influence which will broaden our sense of what

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books are great as well as our view of the breadth of the cultural backgrounds of which our young people should become sympathetically aware, is the closer global intercourse which is bringing China, India, and Africa into the orbit of our neighborly concern. Unquestionably the content of our college instruction in all subjects has to see them universally and not merely occidentally, as has been the fact in the last century and a half. Here, too, a problem of fresh and penetrating literary presentation on a new scale confronts educational writers.

A more profound understanding of the connection in thought and in action between studies deemed liberal and those considered vocational is a further challenge to present practice which should have well-nigh revolutionary import in the years ahead. The vocational educational movement at the secondary level, the pre-professional emphasis at the college level—both are clearly in for a sharp modification of their claims. For the same reason that general education is pressing to the fore, excessive and too early vocational specialization is being increasingly called into question. This does not mean any denial of the truth that a technological age requires technicians to create and operate its mechanisms. It means rather that we know today that technical knowledge does not equate with personal effectiveness in living and that specialized training can be no substitute for the necessary preparation for citizenship, for home life, and for leisure-time activity, which are indispensable aspects of the total educational experience of all. On the other hand, too many proponents of "cultural" educational are guilty of a serious lag in their tacit sense that "culture" is primarily a heritage of the past, is a peculiar possession of those who have leisure and money, is a decoration and adornment overlaying the material aspects of living, rather than being *a way of understanding, appreciating, and using the material environment of a given age.*

Implicit in all of the above, and helping to give rise to the urgency of the issues here identified, is the appalling elaboration of new knowledge in new divisions and subdivisions of the familiar scholarly disciplines or departments. How to get teachers—to say nothing of students—to see the forest for the trees, is a baffling problem. How, therefore, to bring students to any sense of the unity of knowledge that means genuine insight beyond verbal facility is an all but unsolved dilemma. Even our philosophical instruction—to which one might theoretically look for some relief—seems to throw up its hands and say in effect "we cannot teach a unity which we do not know and which is as yet intellectually non-existent." Nevertheless the problem of trying to attain some coherence and interrelatedness remains a crying one, and even to keep on calling attention to it may eventually yield results. It may well be that it is not given to our generation "to see life steadily and see it whole." But at the least we owe it to ourselves and our students to indicate where and how in a wiser future they may search for a unity of meaning, purpose, and significance which we have not found.

In conclusion, if an enumeration of problems, such as this, sounds discouraging to some, there is every reason why this should not be so but rather that we thus better get our stance upon the absorbing job ahead. It is an intensely human job. I find that in his eloquent current report to the National Education Association, its secretary, Willard E. Givens, shares my sense that education is people. "We are," he says, "working with people. People make a nation great. . . . All victories in war and peace are won by people. . . . We can build a greater America only as we develop people."

It is to that development of a great people in America that this issue is dedicated.

ORDWAY TEAD,
Guest Editor.

Who's Who Among the Contributors

ORDWAY TEAD—Guest editor of this issue. Chairman, Board of Higher Education, New York City, and Editor of Economic Books at Harper & Brothers. Lecturer at Columbia University. Author of "New Adventures in Democracy" and other volumes.

JACQUES BARZUN—Associate Professor, Columbia University. Author of "Darwin, Marx, Wagner," "Of Human Freedom," and other volumes.

FREDRIKA BLAIR—A graduate of the International School of Geneva who is now teaching English and American History to foreign-born residents under the auspices of the Committee for Refugee Education.

BAKER BROWNELL—Professor of Philosophy at University of Montana and formerly Professor of Philosophy at Northwestern University. He is the author of numerous volumes, including "The Philosopher in Chaos."

HARRY J. CARMAN—Dean of Columbia University, and Professor of History since 1931. Member of the Board of Higher Education, New York City, and author of numerous historical volumes.

MAURICE H. CROSBY—Dean of Briarcliff Junior College, Briarcliff Manor, New York. Formerly Assistant Professor of Education at Smith College.

ROBERT J. HAVIGHURST—Professor of Education and Secretary of the Committee on Human Development, University of Chicago. He was formerly Director of General Education, General Education Board of the Rockefeller Foundation. He is co-author of "Who Shall Be Educated?"

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BONARO W. OVERSTREET—A lecturer in the field of adult education and the author of "Search for a Self," "Brave Enough for Life," "Courage for Crisis," and several volumes of poetry.

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GEORGE D. STODDARD—Commissioner of Education, New York State. Formerly Dean of the Graduate School and Head of the Department of Psychology at Iowa State University. Author of "The Meaning of Intelligence," etc.

ROBERT ULICH—Professor of Education, Harvard Graduate School of Education since 1934. Counsellor in the Saxon Ministery of Education, 1921-1933. Author of "Democratic Foundations of Education."

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The Making of Leadership

The Colleges Must Measure Up to the Size of the Job

HARRY J. CARMAN

THE end of the war will see a huge increase in college attendance. Everybody expects it and plans for it. The nation will show its gratitude to the young people in the armed services by subsidizing their higher studies out of Government funds. In keeping with our present emphasis on education, it is no longer "forty acres and a mule" but four years at college and a B.A.

The returning veterans who plan to study will be no ordinary freshmen. They will be men matured by the experience of war, men who will have suffered and thought deeply about the meaning of life, death, and democratic society. Still at the threshold of their careers, they will be the group on whom we must rely for our leaders during the next twenty-five years. What they will do and feel in their capacity as business men, engineers, political figures, teachers, and parents will determine the character of our nation's history during this Second Period of Reconstruction. Our future lies in their hands.

This is where the problem of the American college begins. Reinducting the soldier into civilian life, fitting him to play a leading role in his community, is not simply a matter of giving him a scholarship and an instructor. These are only machinery. What must colleges teach to fit the returning soldier for the responsibilities of leadership?

It is around this question that a violent controversy has been raging. The groves of academia resound with charges, counter-charges, and special pleadings from educators, each waving his special formula for salvation. Some insist on a purely technological training "because the world is ruled by science." Others demand a so-called classical education "because the classics contain everything." A third group is loudest in defense of "progressive methods" for the training of personality and the adjustment of human relations.

Yet there is no need for such confusion. The answer stares us in the face. For the truth is that education for leadership must coördinate and effectively present the three great divisions of ancient and modern learning: science, social science, and the humanities. Any one of them without the other two gives a lop-sided, incomplete, dangerously ignorant product. A false "specialization" that chooses to neglect even one of these fields is like a three-legged stool with only two legs. And the education which aspires to train men for leadership in a complex post-war world, must not wobble or collapse under the strains and problems that will be laid upon it.

Need I enumerate what some of these problems are?—the problems of reconversion and full employment, the problems caused by the growth of cartels and monopolies, by the bad situation of our farmers, by the threat to national unity of our racial minorities, especially our Negroes, by our relations to the other four continents. Good will is indispensable, but without training it can effect nothing. And training does not mean turning out bright young men who have been taught pat answers. It means developing in scores of thousands of young men the talent for bringing intelligence to bear on our national needs.

We Americans can sometimes be misled by the figure of Lincoln. He passes with us for an untutored mind, a leader great without training. Nothing is further from the truth. Lincoln was shaped by the same tradition of intellect and morality which is the content of the education I shall describe. He was bred on the Bible, which is a literature in itself, and on a handful of the classics, including those of the law. He had the genius to make much of the relatively small quantity of this tradition which was available to him. We lesser men need a longer soaking if we are to absorb what Lincoln drew from a brief schooling. Besides, we live in a more complex and confusing culture. Our minds are more easily called away from verities—we need a stronger reminder of them.

Granted, then, that leaders can be made only by some conscious process of education, what does each of the three disciplines mentioned contribute to making citizens capable of leadership? The question is central and inescapable.

WE glibly talk about our "scientific age" and of the need for the "scientific habit of mind." We mean by these things a recognition of the fact that our lives, from the kitchen to the battle line, are shaped by the influence of machinery embodying scientific principles. On a larger scale, all major social questions involve scientific matters. Everything from soil erosion and air transport to water supply and public health involves at some point matters of fact and theory from the realm of science. An opinion on those matters is not worth the breath it takes to utter if it is ignorant of scientific truth and procedure. Hardly anyone would dispute this. Yet in spite of fifty years of teaching the sciences in our schools and colleges, the grasp of scientific method which is necessary for intelligent leadership

The returning veterans will come from a much sterner and more demanding school. The photograph above shows a group of American officers studying combat plans at the Anzio beach.

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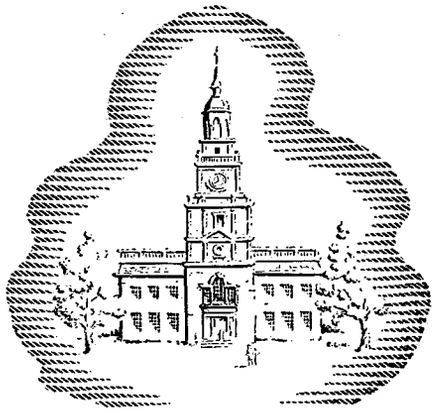
in public life is largely lacking. We tend to "leave it to the experts" and we are merely amused or puzzled when we find that "experts disagree." That leaves us with no yardstick, no guide to really considered action, and puts us, at the same time, at the mercy either of narrow specialists or of incompetent amateurs.

Our schools have not taught science for laymen or science for leaders, but science for specialists. They have drilled future scientists in the laboratory techniques of physics or chemistry or electrical engineering. They have taught working principles and done an excellent job. But even those trained workers have not been taught the relation of their science to the others, nor of all of them to the welfare of mankind.

As for the non-scientific student, he has been compelled to study a couple of sciences at random and against his wishes, spoiling a few test-tubes and chemicals for one or two years, and gaining only a rooted aversion to the whole scientific process, together with a superstitious admiration for those who are natively good at it. The result is that in public life we are ruled by scientific ignoramuses, and in the scientific laboratory we have, for the most part, political and social illiterates. There is an artificial split in the ranks of educated Americans where there should be the greatest mutual understanding and a common grasp of related truths.

The colleges must meet this situation head on by devising new courses, designed principally for non-scientists but perhaps compulsory for all students, in which the nature of science, the concepts that apply to its various branches, the basic results achieved, and an account of the ways in which results can be achieved, will be presented systematically. Not a superficial survey, but a comprehensive view, accurate and detailed where necessary, so that the educated man will no longer feel at sea in the stream of scientific thought nor baffled in the face of scientific problems and solutions. The very confidence mingled with caution that such a man would have might well be the basis of a career of leadership.

This view of science is, also, closely allied to the requirements of teaching in social science. For there are principles of economics, government, and sociology no less than of pure science. Their fruitful combination in an active mind is what will make the leader of tomorrow. In the social sciences, the combining principle is provided by a study of history. The world of today is the result of an historical process; we *are* the past embodied and acting



under new circumstances. That part of the past which is still alive in us must be studied in its origins before our motives and our desires can be fully understood. Hence a leader must have at his command a knowledge of the development of modern man and his institutions. He must know how and why representative democracy was developed, under what handicaps it has labored, what theories have been held concerning it, in order to know where democracy can reasonably be expected to go and what obstacles it must overcome.

This knowledge of history and of theory is in the long run practical knowledge, for it is knowlege of what has been tried successfully and what has been tried unsuccessfully; it is designed to prevent the repetition of mistakes. Moreover, it breaks down the mistakes of the past into detailed matters of fact and interprets them with intelligence. It is one thing to know in a general way that the Treaty of Versailles failed to hold together and assure peace; it is quite another to understand the hundreds of details which are summed up in that general truth. Only the precise details can guide a would-be leader on the road to doing better, or even to avoiding the same pitfalls. What applies to a Treaty within our own time applies even more forcefully to the experience of the Western World during the last 500 years. The great currents of Democracy, Nationalism, Imperialism, Capitalism, Socialism, and Industrialization must come alive as realities in the mind of the youth who is not only to undergo their effects in his own life but wishes to master a complex world for the sake of a better life.

To most of us the need for science and for social science will be quickly apparent. Perhaps less obvious will be the need for the humanities. Yet I think that in any right curriculum a place equal to that of science and social science must be given to philosophy, literature, music, and the plastic arts.

I know that educators commonly offer one or the other of two justifications for the study of the humanities. The first is that it gives students the best possible way of occupying their leisure in mature years. This is true, but it seems to me not to be saying enough. The other justification is that only the humanities make for the "whole man," for the completely rounded person. But this is going too far. Is it not too much to ask of any subject or indeed of any college that it shall guarantee to produce "whole men?" Only a good life in a good society can do that. My own reason for wanting students to work in the humanities is rather that, as in science and social science, I see in this study an immediate practicality for the training of leaders.

Philosophy, literature, music, the plastic arts—what relation can they possibly have to practicality and to leadership? My first answer is that they deal with morality. Philosophy and literature deal with it directly; in fact, they deal with little else. Music and the plastic arts deal with it indirectly. There is no better way of getting young people to think about the moral life—the life of right action and right feeling—than through the study of the humanities. For the wonderful thing about all the humanities is that they deal with the moral life not in the way of a dull routine of duty but in the way of a pleasurable adventure.

AND because this is so, the great works of philosophy and art provide an anchorage in adversity. To know how strong, courageous, and exacting the human spirit can be is to possess a truly fortifying knowledge. One man may get this knowledge from Greek architecture, another from Shakespeare, yet another from Mozart, still another from Spinoza. This very diversity of human fineness is in itself a thing of the greatest educational importance. Indeed, it is the fundamental assumption upon which democracy is built—the perception that the human spirit can take innumerable good forms. Nothing can teach this better than the arts. For not only do the arts deal directly with diversity itself and delight in it, but they also teach us that there are diverse kinds of goodness. The cathedral of Chartres is not better than the Parthenon, Shakespeare is not better than Homer. The kind of each is good, and each is good in its kind. And where we do make the judgment and say a particular work or a particular artist is better than another, the lesser work or artist is not thereby destroyed or even diminished. If

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we say that Shakespeare is greater than Dickens, our admiration and love of Dickens are not lessened. In short, the republic of the arts shows the way to the democracy of men.

For the future leader the very idea of art is a necessary thing. I mean here art in contradistinction to science. I have spoken of the frequently false notions we have of science. All too often nowadays we look to science to give us the answers to our problems; what we mean is, I am afraid, that we want our answers to be final and absolute. But the actual problems of life are not to be solved in this way. They are to be solved only in the way of art—that is, provisionally, in view of particular circumstances, and with regard for the human feelings involved. Morality and politics are arts; they can never become sciences, though they can of course make use of scientific information. That is why I would have our future leaders learn the way of art and acquire a respect for it.

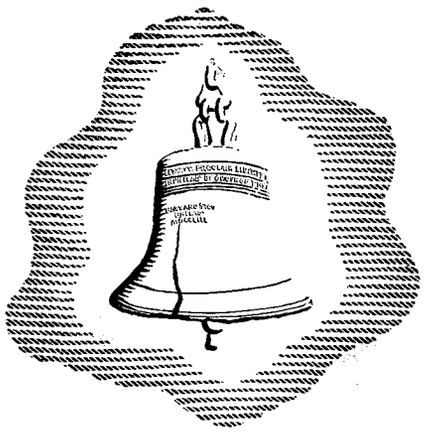
THE education I have described is not the result merely of a theory. Theory enters into it, of course, as theory must enter into any educational plan, and my theory rests on the belief that free men must understand and control their destinies; but in addition, experience enters too. It is twenty-five years since we set up at Columbia College an obligatory course in the social sciences which we call Introduction to Contemporary Civilization, drawing its instructors from the departments of history, economics, government, and philosophy. At about the same time we began, at John Erskine's urging, the course in the reading of great books, which has so profoundly influenced educational practice throughout the country. And it is about ten years since we began a general science course for students who are not professionally interested in science. All these courses, we are still seeking to extend and improve, and as I watch their working in Columbia College, I am more and more certain that for our time the education I have described is the right way of teaching young men.

This type of education has its problems: it is not cheap. It cannot be effective with mass-teaching or jerry-teaching. And the question of expense is crucial, for it involves the great political question of who is to receive this education for leadership.

Clearly we cannot, in our day, settle this question with the answer that here is a luxury article for whoever can pay for it. We cannot envisage an education for leadership that is restricted to any economic group. If we do, we are simply breeding up a ruling class—the last thing a democracy can desire or endure. There is, therefore, a great and difficult job facing the American colleges, the job of finding and financing the submerged brains of the nation. Of whatever economic level, of whatever color and creed, the young men with good minds must be found and fostered: they are our greatest natural resource. There are as many good young minds outside the colleges as inside, outside because of financial disability. This is an anomaly that the colleges themselves must recognize if they are to have the confidence of the nation. It is an anomaly that the nation itself must want brought to an end in its desire to train leaders.

In speaking of leaders I do not mean to imply that some men, having benefit of college, will have the right answers while the rest of the electorate cheers them on. We hope the voters will cheer them on, but only because they too will have some understanding of what their world is all about. Leadership is not something concentrated at the top. It must permeate the body politic. There must be leaders of opinion in every village, in every club, in every classroom. The problem is to prepare men fit for office and to prepare those who vote to choose wisely.

There is a strong tendency in any large body to take as its head a "safe" man. That usually means a man rather below average in intelligence, initiative, and courage—a man who will not make any one in the group feel inferior by comparison. It is that kind of feeling for a purely egotistical and petty "safety" that has led to the choice of so many weak presidents. Indeed, we find such men competing for high office in public life today. But do these safe mediocrities really *represent* America? Are we to be represented—that is, shown to the world for what we are—by our low average? Or by our best, our most responsible, inventive, honest, and courageous? It has been said that the use of an education is to be able to tell a good man when you see him. That sums up the case for educating towards leadership. We must have a pyramid of leaders, reaching from the broad base of the grass roots to the Chief Executive, each man leading, ideally, in what he can do best and taking orders from another leader when another enterprise requires.



We have had representative democracy for nearly two hundred years. But before and since, there has not been one student or observer of the facts who has not said that the future of this great experiment depended on intelligent and disinterested leadership. Locke said it, Montesquieu and Rousseau said it, Jefferson said it, Tocqueville said it. They called this prime requisite by various names—civic virtue or political fitness—but we moderns sum up in the one name leadership. There is no substitute for it. You cannot inject some drug into your Congressman and turn him into an embodiment of civic virtue. The virtue has to be there beforehand. It must have been instilled slowly but surely while the man was being formed out of the youth. If that education has been lacking, if there are not hundreds of thousands of such men throughout the length and breadth of the land, democracy hastens to its death. When you have no leaders, in the sense I have developed, you get a Fuehrer.

LET us face the fact. Technologically we are the wonder of the world. But in the realm where circumstances demand virtue and political fitness—high character, the attitudes of objectivity, a disinterested understanding of the springs of human action—we have not yet been truly successful. We will become successful only if we consciously set ourselves to training leaders in every part of our national life. We all know this—perhaps not clearly or articulately, but still we know it. We as a nation do not really satisfy ourselves, not when we look at ourselves in our humble moments. And the reason for our sense of something wrong is the awareness we have that not enough of us are partaking of our communal life with knowledge, imagination, and morality—as true leaders. What we are admitting to ourselves is that we do not have *enough* democracy, for democracy is measured by the number of its leaders. One way to increase our amount of democracy is to increase the number of our true leaders. It is thus no mere catchword that democracy depends upon the right education. It is the toughest, truest, most irreducible fact we can utter about democracy.

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The "Last-Chance" Curriculum

The Potentialities of the Tertiary Level

GEORGE D. STODDARD

BEYOND secondary education lies a new curriculum which is not the same as the first two years of college, nor is it the manual work of the trade school. The terminal program of the junior college illustrates the trend. It provides an opportunity for tens of thousands of youth who previously had been content to stop with the high-school diploma. It offers something for that vast army of collegiate discontents who, having had enough in a year or so, thereafter appear in alumni lists—and less frequently at alumni gatherings—with the dubious mark of "ex" upon them.

Prior to the rise of the junior college, or the truly reorganized junior division, two years of college carried to completion nothing that had been started previously; it bore little relation to life outside. Tertiary education seeks to invest these precious two years with a last-chance significance, making meaningful much that has gone before. For the pre-specialist, it interposes some never-to-be-disregarded concepts.

The quest for significance is not new, but school people have been amazingly shy about it. A few illustrations in familiar pedagogical areas may be helpful.

To all who seek serenity through identification, the natural world is full of meaning. In this realm the frontiers of knowledge are forever receding. The atom and the star, as revealed in science, are already more splendid than man's age-old excursions into the supernatural. The new heavens are so vast that billions of heavy suns barely raise the average density of known space above the point of perfect emptiness! To find personal significance amid such grandeur we first recognize our kinship with it, together with the special fact, possibly given to few creatures anywhere, that man's private nervous system has reached out to the problem: paradoxically, the enlarged world increases man's relative stature. At the same time, each person is turned back upon himself that he may comprehend his come-lately existence, deriving values that arise fast in a short life.

Is it not time to abandon the hodgepodge of fragmentary learning that characterizes the early collegiate years? Can we longer neglect the dramatic task of building up within each person a series of durable structures of mass and reach—the long-sought common fund of knowledge?

In tertiary education, a reliance upon new methods and objectives is our only hope. If the object is to cross a bridge and not to build it, we can tolerate a wide divergence in detail. We can overlook much that the scientist must know, or be able to find, in order to observe the panorama and keep marching. A general science is built upon a substructure of principles and operations within each branch of science to be generalized.

Research-minded teachers, properly sensitive to the exact equation or classification (when doing research), tend to oppose general education as being sloppy. Fearing a few smudges, they close the book. This is not helpful to the learner. The kind of common knowledge to which I refer is not covered by a daily ration of radio, comic, and newspaper items, even when they are accurate in detail. There is indeed a relation between general information and generalized information, but the latter alone determines the quality of education. The classroom, the course of study, the laboratory, and the book—these are still the heavy artillery of intellectual preparedness.

Events within the classroom or workshop are no longer strictly verbal, nor is the stream of thought a professorial monopoly. Words have muscular concomitants and, conversely, the eye-ear-hand skills penetrate mental life. While there is no true dichotomy, there is a division of labor.

For example, words are not a substitute for the arts and crafts. We need handsome objects about us to be seen and touched. Our possessions are a part of us; under conditions of free choice and exchange, they would reveal much.

Of course, arduous shopwork may not be a universal solvent in educational circles. Beauty is no exact function of long and devoted hours given to its production. The expert stylist will slash out a dress surpassing the work of plodders. Handmade things can be impressively ugly (witness the mine-run of streets and houses in American cities), and machine products are sometimes beautiful. We are entering a period of industrial production in which utility will be joined to manhour cheapness and good design. Nevertheless, the simplest achievement in the graphic or plastic arts is pleasing to the participant. It brings relief to a tortured soul, and it furnishes an agreeable outlet for tensions among the well disciplined. Creative activity, however humble, sets tangible standards; it gets people comfortably away from words. Developed coöperatively in home, shop, or classroom, such work has healthy social repercussions.

The culture effect of words on the loose, or what is worse, tied to a sales appeal, is demonstrated by the radio. Crowding in upon us at all hours, with a minimum regard for good taste, the typical program cheapens personal experience. The recreational future of radio, in addition to vaudeville in which it excels, would appear to coincide with its development of the musical program and the short dramatic episode. For the classroom, the radio offers promise as a medium of distribution for materials independently developed to meet educational demands. Television will help in factual reënforcement, and it will probably emphasize current events.

In future, tertiary education will be under pressure to preserve what is not tonal, visual, or current, namely, the unique ability to undertake individual thought, interpretation, and evaluation. Everybody's words and faces are nobody's. What is particular to me is of my essence and therefore meaningful. We shall crave something of limited circulation: Can the radio, the motion picture, or the newspaper cater to this peculiarity in human nature? The book, the journal, and the conversation are also shared, but not to the point of crowd-loneliness.

LET us now examine the educational problem in its more practical aspects.

Given two years beyond the high school in which to "finish" some sub-

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jects and begin others, how far can we expect the arts student to go? What is the essential difference between the more and the less abstract?

A student, if persistent, may move far up the scale of abstraction, but if he does, he is largely on his own. At any college year, and up through the graduate years, he may begin almost any subject, including English, at almost any level of technical competence. At the beginning of tertiary education, all the common branches like history, English, and science will be in their thirteenth year of growth. Allowing for blank spaces, regressions, and deteriorations, we should be prepared to awaken new intellectual interests in the next two years. The alternative is to admit that the subject-matter has run out or that the nervous system is beginning to show strain.

The human brain is a living, responding organism. It grows and deteriorates. Its acceptance of truths and values resembles that of other brains for two reasons: (1) all brains partake of like physiological processes in a single species, and (2) most values are culturally determined. Limitations, therefore, are allied to poor structure and poor environmental experience. Education is a means of improving this experience, consistently with the demands of the organism and of the social structure within which it moves. Since it is a phenomenon concurrent with growth, learning is also a factor in determining the ensuing structure. In short, intelligence is a result of collaboration between the organism and the environment. Through good education, we help to create the mentalities that can profit by the experience.

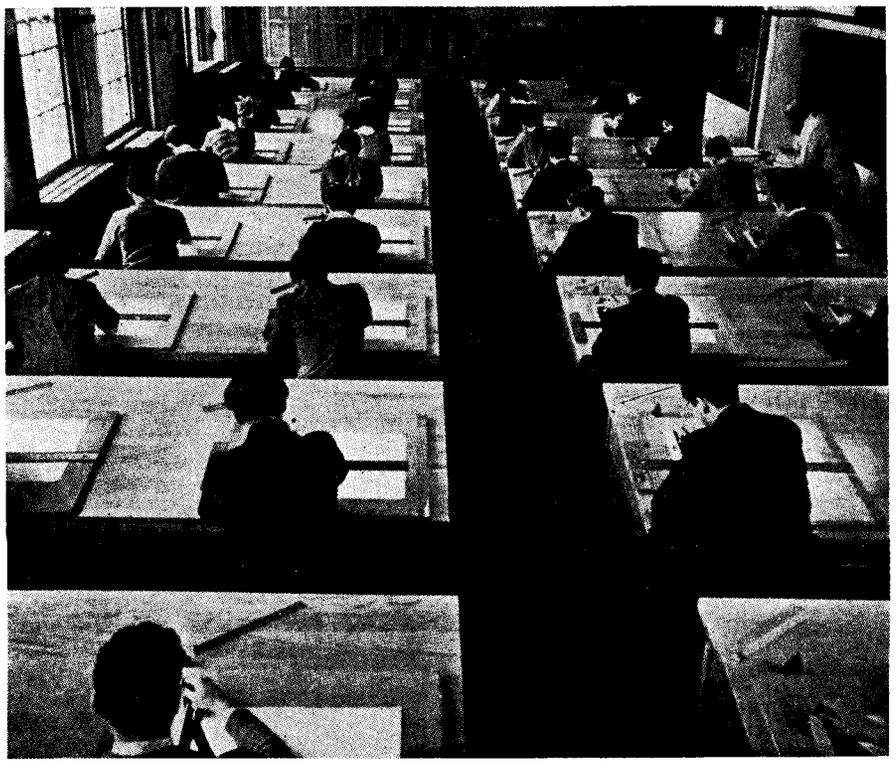
The educational implication is clear:

> To be backward in educational pursuits or demands is to deny the glory of human growth and progress; it is to indulge the old predemocratic prejudice about the stupidity of the average man. Whatever the average is, it can be raised. When it is raised, we shall of course have a new average, such that expectations previously reserved for the few may arise for the many. This is true of health and the span of life, of intelligence in regard to science, technology, and the forms of art; it is true of man's understanding of himself and his relation to the universe, although there are regions of fog and mysticism, the penetration of which involves the hazard that confronted a Copernicus, a Pasteur, or a Darwin.*

I should estimate that three-fourths of all American youth, given a rich elementary and secondary schooling, could profit by one or two additional years of formal education. Hence the problem of general tertiary education is to take a new hold on knowledge —to enlist the enthusiasm of youth in clarifying certain principles and habits that will be good over the years. Any young person doubtful about the content, method, or potential outcome should wrestle with the devil right there; when he sees the light he will be ready to embark upon the program.

The selection of materials will involve difficult concepts to be built up, but not dried up, in a short college experience. The implied intellectual process is evolutionary in character, for even the young child entertains ideas about important philosophic questions. At the tertiary level, we may expect a heterogeneity of previous learning. Since students have advanced differentially into scattered territory, we must begin with diagnostic testing applied not to details, but to structures, systems, and principles that are deemed essential.

At this point, let us avoid the assumption that clear general principles emerge from a fuzziness in details. The matter lies the other way around: an exclusive or primary attention to details, validated in marks and promotions, does not yield, save accidentally, the knowledge that should distinguish the educated person. Knowledge is of unequal importance; it is unequally attainable. Outside of school it is easy to soak up current events, but difficult to keep pace, at the level of general education, with the growing edge of the sciences, arts, and humanities. The recurrent demands of everyday life reënforce the practical and the opportunistic. A continuing school experience, as in adult education, is indicated for all walks of life in order that new experience may contribute to growth.



—From "All the Children."

"At what point in learning shall we decide that the case of a particular student has become tutorial, clinical, or just hopeless?"

IN secondary and higher education, our attention to the fragmentary has encouraged unduly the accretionary process. We have been caught in our own web of plasticity. There is a floor through which a student may not fall and remain on the campus. There is an indefinable ceiling against which to push—not infrequently, a subtle discounting of achievement if it embraces originality. While this blemish characterizes the history of knowledge, there is little excuse for retaining it in modern society. At the tertiary level, the student can be brought to the point of raising his eyebrows. The first test of maturity is to ask one unpopular question.

Technical institutes and vocational junior colleges need more than a whiff of the liberal. The mind of the student must not rest exclusively on the forty hours per week in which he will earn a living. Educators cannot overlook the seventy waking hours that will be devoted to marketing, reading, family life, civic life, and recreation. These activities will determine his happiness, beyond anything available in most occupations. The first step in orientation is to achieve student aware-

*Stoddard, George D., "Tertiary Education." Harvard University Press, 1944. 36 pp.

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ness of this situation. Externally imposed discipline will not work for long. It is too much like animal training; it gets things done in an undemocratic, non-thinking fashion.

For the millions of men who will eventually perform a few simple beltline operations, practically the whole of tertiary education may be devoted to general subjects. However, a proper attention to talent would discover persons interested in the technical, supervisory, and executive aspects of clusters of occupations. A successful two years beyond high school will mean less chance of staying at bench or beltline. It is for this reason that the State of New York is planning the establishment of a comprehensive system of technical institutes that will combine the vocational and the liberal.*

Recently a committee of the American Council on Education† has constructed a design for general education for members of the armed forces. The objectives agreed upon number ten—health, English, social adjustment, family life, citizenship, science, literature, art, philosophy, and vocation. Each objective is analyzed in some detail. It may be said that busy soldiers and sailors are confronted with a program resembling the whole course of schooling above the three R's. Cursory examination of the hundreds of concepts mentioned in the Council's report reveals a necessity for assigning ration points. The slates of students, military or otherwise, are far from clean. How shall we get rid of past error? At what point in learning shall we decide that the case of a particular student has become tutorial, clinical, or just hopeless?

In spite of these unanswered questions, the Council's report is on the right track. We should by all means map out the mental and behavioral explorations essential to a maturing personality. For example, the unit on marriage and family adjustment, while designed for men, reveals a crucial need for every youth and adult. To understand a machine and not a child, is neither masculine nor intelligent. Given a map, we have at least a base of operations. We can get a sense of ground covered; we can estimate the distance ahead. As testing rises above easily measured skills and relates itself to the evaluation of major objectives, we shall secure for all students a new sense of progress. To the extent that this progress is a function of deepening insight, tertiary education will have come of age.

*Regents Plan for Postwar Education in the State of New York, University of the State of New York, Albany, 1944, 64 pp.

†A Design for General Education, American Council on Education Studies, Washington, D. C., 1944, 186 pp.

Strictly Personal...

ARE TEACHERS ESCAPISTS?

THE strongest superstition of the young is that everyone but himself prefers make-believe and lives by it. So far as it concerns teachers, this superstition is not limited to the young. The reason why the "big world" scorns the "academic world" is precisely this, that, remembering its school days, the big world is sure that all learning is hokum and all teachers Old Pretenders. Well, a good many teachers are. For some minds, in any profession, it is the path of least resistance to deal in shoddy phrases and use any brief authority available to cram them down others' throats. But in teaching, this tradition—if it may be called one—has been rapidly dying out. It has gone out with the practice of formal lecturing from cold-storage notes. If progressive education in this country had done nothing else, it should forever be thanked for insisting on genuine, hand-to-hand teaching, as against the dissemination of predigested hokum.

The older way was a hangover from the one-time union of the teaching and the preaching professions. Not that preaching is synonymous with hokum, but that, when the ministry was the gateway to teaching, the Tartuffian attitude was compulsory. The teacher had to be more moral—which usually meant more conventional; he had to talk pious; to be gravely noncommittal and to support the established order in every detail; he had to look and act—though the word is blasphemy—like a divine.

Since the days of lay education—roughly the last seventy-five years—all that has changed. No longer does the academic man even resemble the description that Sherlock Holmes gives of his great antagonist, Professor Moriarty: " . . . clean shaven, pale and ascetic looking, retaining something of the professor in his features. His shoulders are rounded from much study, and his face protrudes forward and is forever slowly oscillating from side to side in a curiously reptilian fashion." Try as I may, I cannot think of any of my colleagues who has "retained something of the professor in his features," reptiles though they may be! They look like any other Americans; they are no more round-shouldered than bank presidents, they play golf and tennis, and watch football, they marry and beget children, laugh and swear, and have appendicitis in a thoroughly normal way. They are far less absentminded than waiters in restaurants, and they do not look a bit more like one another than a comparable number of doctors or mechanics.

Moreover their lives are as full of routine and excitement as that of any other group, and the excitement is not always purely mental either. My own introduction to collegiate teaching, for instance, was marked by a serio-comic sequence reminiscent of Hollywood. A big bruiser of a student whom I had failed came to my office threatening bodily harm, then hounded me by phone, wire, and letter, pleading that I should pass him "in the name of Christian brotherhood," for he had "powerful friends in Brooklyn." Nothing happened, but, two years later, the tide, as it were, turned in my favor. I mean that another student, an impressive looking, middle-aged man in an extension course, made a point of showing his gratitude, first by inviting me to his Turkish restaurant and then by intimating that if I had any enemies he would be only too glad to get rid of them for me gratis. Unfortunately by then I had mislaid the address of my disgruntled Brooklynite.

Even if the academic man is popularly thought of as a Hamlet sicklied o'er with the pale cast of thought, do not underrate thought. Remember how many corpses Hamlet managed to pile up by the end of the play, and what a relief it was. Let circumstances set off a man of thought and he will readily turn man of action, for his mind does not shrink from the unfamiliar. Think of all the professors now in government service, dealing on the whole as well as any regular bureaucrats with thoroughly live situations. Or, returning to the hurly-burly of human passion, think of the academic tradition of

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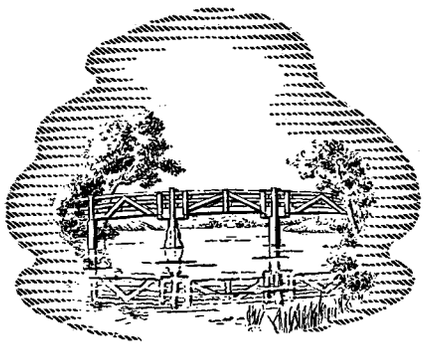
private murder, begun (fittingly at Harvard) a hundred years ago with Professor Webster's dispatching of his colleague Parkman. Oliver Wendell Holmes—the greater one, that is, the doctor—has some wonderful testimony on that case and he is himself a witness to the variety, power, and unpredictability of the teaching faculty. They have furnished every kind of talent, crankiness, and devotion, and they have also, I trust, contributed their share to the nation's suicides, lunatics, and embezzlers. I even read last week in the news that a professor in the army had been a hero. It is true that the young man was called an *ex*-professor, but we may put that down to the understandable jealousy of journalists.

A student of mine, to whom I once pointed out some of these facts to rebut the customary charge of being out of the world, answered with what seems at first a plausible distinction: "Anyone," he wrote me, "who does not spend most of his life working at something to which he is either indifferent or antagonistic, cannot claim to share the common experiences of mankind. Do I sound bitter? I am." The final comment gives the game away, and the argument is moreover based on a misconception. First, there are millions of people who work at things they like. Most professional men are in that class, and they pay for the privilege by working harder and cheaper than other people. Second, it is utterly untrue that teachers lead a life of elegant leisure doing only what they like.

IN recounting my apprenticeship, I called teaching back-breaking work, and later I hinted that steady teaching is a task that would fray the nerves of an ox. These are both sober statements. An hour of teaching is certainly the equivalent of a whole morning of office work. The pace, the concentration, the output of energy in office work are child's play compared with handling a class, and the smaller the class, the harder the work. Tutoring a single person, as someone has said, makes you understand what a dynamo feels like when it is discharging into a non-conductor.

Most teachers in colleges teach three hours daily five days a week, and their friends gape and stare: "You're through for the day at twelve!" The fact is that at twelve o'clock a teacher who has done his stint is as limp as a rag. I am not thinking of feeble constitutions or neurotic personalities, but of the average man or woman who might readily find other employment "in the world." Nor shall I go on to harrow the reader with accounts of primary



and high-school teaching, characterized by huge, unruly classes, longer hours and usually—for the women especially—housework on getting home. As for private preparatory schools, they find other chores to fill the teacher's day and make him earn his salt. I stick to college teaching, which is supposed to be a sinecure. At noon, the best effort of the day has been put in. Then comes lunch, usually spoiled for relaxation by being combined with a committee meeting. The afternoon goes to conferences with students, a mass of clerical work, professional correspondence, and snags of all sorts involving plant and personnel—all this akin to hospital routine, because in both places time and considerateness for persons are dominant concerns.

By five or five thirty, this do-nothing king of a professor goes home—to his family if he has one, to his books and papers, which he cannot help having. If he is a young instructor, he has many new preparations—perhaps four hours' work to every three class hours. If he is an old hand, he not only re-prepares for surety but he is exploring some field of his own; he is reading and reviewing books, keeping up with periodical literature, carrying on debate with his colleagues all over the world, and supervising the written work of his advanced students. He has worked seven hours abroad and probably will work four more at home, while his business-man neighbor is quietly enjoying bridge with friends or worry by himself. No teacher gets through his day's work that day and hence no teacher has ever lived who did not regularly sigh, "Thank God, it's Friday!"

"Yes, yes, of course, but he has four months in the summer with nothing to do." On any campus around the first of June, this is a dangerous remark to make. Most teachers are then gasping for their three weeks' rest before the summer session opens. And those who are taking what is ironically called the summer off are only planning a modest vacation. Getting acquainted with one's family, swimming and loafing or fishing are an absolute necessity, if the teacher's battery is going to be recharged for the next bout. But the four months cannot be wholly devoted to this body culture. The wretched slave has dragged with him to his summer camp: one Ph.D. candidate's manuscript, stuck in mid-passage and so bad he will himself rewrite it; six current non-professional books which he must read if he is not to become illiterate; three folders full of notes to be organized for his own next work; and two new volumes in his field, one in German and one in French, which he gullibly accepted for review last December. Teaching in America is a twenty-four hour job, twelve months in the year: sabbatical leaves are provided so you can have your coronary thrombosis off the campus.

In England, they arrange things somewhat better. Terms are shorter and vacations longer. More people loaf, and teaching is on the whole as active and probably a good deal more effectual. For in our American university, with a few exceptions justified by age or eminence or incurable laziness, the faculty reaches the end of term frazzled and the students dizzy with work. Not that all students work, but that those who do overwork. As for the instructor, he hurtles from term to term, wishing he could echo in his own behalf the tremulous cry that William James uttered near the end of his life: "For thirty-five years I have been suffering the exigencies of being . . . [a teacher] the pretension and the duty namely, of meeting the mental needs and difficulties of other persons, needs that I couldn't possibly imagine and difficulties that I couldn't possibly understand; and now that I have shuffled off the professional coil, the sense of freedom that comes to me is as surprising as it is exquisite. . . . What! not to have to accommodate myself to this mass of alien and recalcitrant humanity, not to think under resistance, not to have to square myself with others at every step I make—hurrah! it is too good to be true."

JACQUES BARZUN.

EDITOR'S NOTE: *This article is drawn from Mr. Barzun's forthcoming book, "Teachers in America," to be published early next year by the Atlantic Monthly Press and Little, Brown.*

SOLUTION OF LAST WEEK'S DOUBLE-CROSTIC (No. 546)

B. DE VOTO:

THE LITERARY FALLACY

Never had writers been so completely separated from the experiences that alone give life and validity to literature. And, therefore, because separation from the sources of life makes despair, never had literature been so despairing.

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Historians and Social Scientists

Both Have a Joint Contribution

JOHN U. NEF

DURING the past two centuries the subject matter of historical studies has been tremendously enlarged. In Western Europe and America manuscripts, old books, and archeological remains have been collected, sorted, dusted, catalogued, and stored in thousands of buildings— archives, libraries, museums—most of them steam-heated, well swept, and scrubbed. No European and few American cities are without their documentary treasures impressively housed and guarded. Even small out-of-the-way places like Draguignan, which our soldiers captured so promptly after their landing on the Riviera beaches, have a part of their public buildings crowded with documents full of secrets ripe for the historian. Historical writing, which used to center around politics, and the wars and personalities of rulers so central to politics, has been divided into a large number of separate fields. The increasing divisions of scholarly history are reflected in the curricula of the higher learning. Our universities all have their departments of history, where the subject is split up usually somewhat arbitrarily according to geography and chronology (England under the Tudors and Stuarts, Latin-America, Continental Europe in the Middle Ages, etc.), with each professor brooding over his particular preserve, frequently well armed with a view to poachers. Many large universities have, in addition, scattered in other departments, members of the faculties who teach and write on some aspect of the history of art, of English literature, of Romance or Germanic literature, some aspect of economic history, of the history of science, medicine, or religion, some aspect of economic, political, or geographical thought, and so on.

This amplification of history has had advantages. Among other things it has provided work for a host of skilled laborers ranging all the way from bricklayers, carpenters, and janitors to writers of textbooks and popular biographies, as well as to erudite scholars who are expected to make contributions to knowledge. Each buckles down to some specific aspect of a subject, and the tendency has been, as the scope of history has grown, for the scope of each study to narrow. We have extreme cases. There is, for example, the Flemish historian who was granted a chair in the most exalted French institution of the higher learning, the Collège de France, when his principal published work was the history of the manufacture, during the sixteenth and early seventeenth centuries, of a particular kind of cloth in a single village, just south of Dunkirk. The splintering of history has thus given us a large number of experts, many justly proud of their small reputations.

Yet this splintering has its disadvantages and dangers for the spread of wisdom and even of knowledge. It has led us to specialize too much and to attach too great importance to our own specialties, as is illustrated by the case of the professor of art in one of our large universities who had never heard of Dunoyer de Segonzac and who explained that his responsibility ended with fourteenth-century Spanish art. The development of historical work during the past half century has created confusion, which is mirrored in the way history is broken up in universities. We are confused about the interrelations between the various branches of history, about the nature of history as a unit (has it a shape or pattern? has it an essence?), about the place of history in the whole scheme of knowledge and in teaching, and about the purposes historical knowledge and writing might serve in the present great crisis of civilization.

Until a generation or two ago, history meant one thing—political history. While many persons read poor histories, the choice between the good and the bad was far clearer than it is now, and the proportion of all general readers who read serious histories of distinction (Gibbon, Macaulay, Hume, Buckle, Voltaire, Michelet, Taine, Parkman, Ranke) was much larger than today. The word history is now applied to many kinds of books. They range all the way from textbooks written for overgrown children to selections of the Book-of-the-Month Club and to monographs almost never suggested for general reading. If history is again to have a clear meaning for a substantial reading public, if histories written in our time are to instruct men and women centuries hence, as the histories of Herodotus, Thucydides, and Tacitus instruct us, a unity will have to be discovered in the vast supplies of historical materials, articles, and books, a unity far more comprehensive than that offered by prominent political events.

With the help of a new-found unity, the history of Western civilization from the time of the Crusades and the Gothic cathedrals might be fashioned into forms worthy of the attention of mankind in any age and country, because they would reveal in fresh and memorable ways truths concerning the conduct of human beings in political societies, truths which would have an importance for civilized life.

The tasks that confront history in its higher reaches are new. They differ fundamentally from the tasks with which professional historians are now principally concerned. It is necessary to determine what historical problems are of perennial and overwhelming importance. It is necessary to select out of the weedy abundance of materials the seeds that could help us to understand these problems. It is necessary to cultivate these seeds in the mind with the skill, the art, and the love essential to the creation of great works of literature.

HOW are the few historians who may be drawn to these tasks to meet them? What use can they make of the accumulated knowledge of mankind? In American universities history is frequently treated as a department of the social sciences. How far is such an affiliation likely to help the historian of our age to perform the great tasks which confront him?

In the history of learning, the social sciences themselves are comparatively new subjects. Apart from statecraft, the most venerable of them, they are not recognizable as separate fields for creative thinkers and writers if we go back much more than two centuries. Economics hardly stood on its own feet until the eighteenth century. Sociology, anthropology, social psychology, and geography all came into their own only when the nineteenth century was wan-

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ing. As a separate major division of the higher learning, the social sciences are an innovation of the twentieth century.

It would seem that the principal contributions of the various social sciences to history have been on the side of method. They have helped in the development of historical studies principally by their example in the use of analytical and of theoretical methods of dealing with social phenomena. On the analytical side they have encouraged the careful critical study of documents and their accurate use in the investigation of special subjects. The so-called sciences of historical bibliography and criticism probably owe less in a final sense to the social sciences than to the natural sciences. But their debt to the social sciences, which have extended the methods of the natural sciences to the study of society, is considerable, just as the social sciences, in their turn, owe a debt to historical bibliography and criticism. Historical methods have guided economists, political scientists, sociologists, anthropologists, and even geographers and psychologists in the assembling and the use of their materials.

Through the formulation of theoretical principles, the social sciences, economics and sociology in particular, have encouraged the examination of causal relationships between various aspects of historical development during an epoch or even several epochs. Monetary theories concerning the influence of movements of prices on business enterprise, for example, have stimulated much fruitful historical research into the history of prices. Sociological theories concerning the influence of religious changes upon the human mind, for example, have opened a new field of research in the history of religious ideas and practices and their significance for economic life. Causal relationships offer problems with which the historian who aims at a new historical unity will have to grapple. As long as men are human beings, with a rational nature, they will want to know not merely what has happened in the past but why it has happened. The use of comparisons, and still more the systematic use of the comparative method, which the social sciences have derived from the natural sciences, offers the historian an indispensable means for exploring causal relationships in history.

Historians will obviously make a serious mistake if they fail to exploit as means to their ends the methods which the social sciences have developed. But what are the ends of historical study? On this question the social sciences are silent. There are several rational procedures essential to knowledge and to the writing of history. Only the two methods which we have referred to as analytical and theoretical enjoy respectable standing today in the social sciences. The fruitful use of either or both in connection with the great tasks which confront history depends upon their control by a third rational procedure, dismissed today by social scientists as unscientific or lacking objectivity.

THE rational procedure which consists in assembling and arranging all the facts relevant to a particular subject inevitably encourages fragmentization. It helps to splinter the pieces into which history has been already broken. It puts a premium on the choice of the trivial for study. For the decisive factor in determining the subject to be treated and the nature of the treatment is the material available: its quantity and the extent to which it makes possible exact literal statements. What the historian should seek are principles which

will enable him to bring the manifold historical studies into coherent wholes according to a hierarchy of human values. The questions he should ask are those which are of universal significance for humanity. Neither these prinicples nor these questions can be found by the application of analytical methods, for it is precisely here that a concrete data and especially statistical data are lacking.

Theoretical methods in the social sciences hold for the historian other pitfalls. If unexamined and uncontrolled, they lead him to squeeze historical materials into categories at the expense of any diversity, when diversity and fluidity are an essential part of the reality of history. Multitudes of facts and ideas which cannot be made to conform to theoretical categories, which seem irrelevant to the analytical social scientist, are of vital concern if the historian is to perform his rightful task. In order to use these vast materials, and to grasp the meaning of gaps in materials, the historian needs to use a third rational procedure, to which the first two should be subordinated. He needs to possess and to cultivate a genius for intuitive judgments. In reaching these he has to be guided by a scheme of values. The problem of values is primarily philosophical and theological, to use words which have become repugnant to American academic circles.

It is dogma in these circles and particularly perhaps in the social sciences that all issues which lie beyond the range of positive science lie beyond reason. All judgments not based exclusively on concrete observable data, or on logical deductions from abstract artificial categories are, it is claimed, at the mercy of individual prejudices and idiosyncrasies. But this denial of objectivity to judgments which go beyond the literal and the logical, when the literal and the logical cannot supply the answers to questions that demand an answer, is itself an unproved dogma. There is no prospect that the social sciences, with the help of this whole arsenal of analytical and theoretical studies, will ever be able to establish its own dogma scientifically. The majority of great philosophers and creative writers, in company with some of the greatest natural scientists, have regarded the dogma as false. Human experience does not support it, for there have been in all ages of civilization men of different circumstances and training who have agreed upon propositions not subject to analytical proof or theoretical demonstration.

Faced with the tasks which history now presents, the historian needs to be a philosopher. It is not enough that he should be his own philosopher; he ought to be mankind's. His readers should be able to recognize their own philosophies in his. In order to reveal to his readers what he and they have in common, the historian has frequently to use his trained and disciplined imagination; he has to employ metaphor and analogy as well as exact statement. He has to be an artist as well as a philosopher. By means of philosophy and art, he can make those methods which the social scientists alone regard as respectable the servants of historical truth.

In company with others who seek to see the world as a whole, in an epoch when technological progress is drawing all the peoples of the world into a unit, the historian can contribute to the unification of knowledge. He has an opportunity to follow the most illustrious of his predecessors, and on a basis of much wider subject matter to claim for his public the common reader. He should contribute to the establishment of a common universe of the human mind and soul, such as would seem to offer the only cement with which a universal state might be constructed, capable of protecting the historical documents and relics that have given history its great opportunity. Has not history, properly understood, at least as much to teach the social sciences as they have to teach it?

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The Literature of Education

Bridging the Gap Between Research and Results

ROBERT ULICH

MOST foreign scholars who visit the United States are astonished at the tension between the faculties of liberal arts and the faculties of education in this country. For if one tried to grade the degree of impression made by different branches of American scholarship on other countries, medicine would probably rank first, then would come some of the applied sciences, whereas the humanities, even in the largest sense of the word, would come last. Yet among the sciences dealing with human issues, certainly education is the one through which the U. S. has attracted most attention all over the world. Dewey's philosophy of progressive education and the psychometric movement have aroused a mixture of admiration and violent hostility in other countries which is always a sign of vitality on the part of the creative agent. If one compares with this fact the almost negligible effect of many American liberal arts faculties on the scholarly world outside, one cannot but wonder why it is that the liberal arts teachers look with such a feeling of suspicion and superiority at the work of their colleagues in the schools of education.

Is it *jalousie de métier?* Is it the result of the psychologically understandable, though deplorable defense-aggression attitude which apparently has befallen the representatives of the older humanities all over the world? Or is it fear of possible unwholesome influences of the professional educators on the American school system and on American culture in general? It is probably all these together and something more.

But instead of pursuing these generalizations let me attack the problem from a more specific angle. It may well be that even a brief evaluation of the professional educational magazines of this country offers some clue to an understanding of the tension between the faculties of liberal arts and of schools of education. I should perhaps explain that the following considerations, though the result of observations extending over more than ten years, are nevertheless subjective in character. To what extent, however, statistical or similar methods would help is doubtful because the whole problem is a qualitative rather than a quantitative one.

If, for the purpose of such an appraisal, one chooses as a criterion the use of scientific methods, the American journals of education are certainly not inferior, but superior to similar journals in other countries; nor are they inferior to American journals in other fields of scholarship. Every discipline of thought, of course, has its specific methodology; hence comparative evaluation is difficult. But there can be no doubt that scientific and experimental methods in education and related areas, especially in psychology, have developed by leaps and bounds, whereas some of the older humanities still follow

the methods prepared by some great philological scholars of past generations.

If one chooses, as another criterion, the feeling of responsibility of scholars for the great social problems of the day, again the journals of education are second to none. Not only for the benefit of society, but for the benefit of some of the proud "humanists" themselves, one could only wish they had their ears and eyes as close to the life of the people as have a large number of American professional educators. Their warning voices could be heard in the period of depression when other faculties were running their business "as usual"; and their contribution to the war effort will be praised by the future, not only in respect to new methods of teaching and criteria for proper selection of soldiers, but also in respect to education directed toward the creation of morale.

These considerations lead to the third criterion, namely span and inclusiveness of interest. In this regard, also, anybody browsing through American journals of education will find no reason to rate them as inferior to comparable magazines in other fields of scholarship. Rather the relation of education to a large variety of scholarly fields such as the different social sciences, philosophy, psychology, physiology, and medicine, has provided a considerable richness of syntheses of thought. One may even be afraid on occasion that, through extending itself in all directions at once, education might well be overwhelmed by the size of its assumed tasks. One looks with some dismay at the zealous efforts of the educators to offer solutions to everybody, from the business man to the statesman, from the country school teacher to the future president of a League of Nations, and from Johnny who has to compose his first "creative writing" to the great esoteric thinker.

BUT exactly here we arrive, it seems to me, at a point that may help us to see certain reasons for the dilemma of American education. It is, on the one hand, so "exact" in its methods of research and so rich in its sense of responsibility and interest. Yet, on the other hand, its results are never quite satisfactory even to those who understand something about its complexity and difficulties.

What do we today really mean by "the science of education?" Do we mean a set of rules and theories for the purpose of teaching our children more effectively English, or Latin, or bookkeeping? In other words, do we mean "pedagogy?" Or do we mean a theory dealing with the great human enterprise of transmitting the funds of human civilization from the older to the younger generation, an enterprise which by necessity cannot be static but must include the attempt at helping the future adults toward a constructive realization of their own needs and aspirations at that moment when history will call them to act?

If we mean just the "pedagogy" of the good old normal school, then we could be highly satisfied with our educational journals and the departments behind them. They do even more than we could properly expect. However, we might then ask, why so many magazines, so many courses, and such big faculties of education as exist in some universities? If, on the other hand, we mean by education the totality of the great human venture of the constant transmission and re-

(*Continued on page* 34)

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The Scholars Blueprint the Future

APPROACHES TO WORLD PEACE. Edited by Lyman Bryson, Louis Finkelstein, and Robert M. MacIver. New York: Harper & Bros. 1944. 973 *pp.* $5.

Reviewed by HOUSTON PETERSON

THE papers in this volume were prepared for the fourth meeting of the Conference on Science, Philosophy and Religion in Their Relation to the Democratic Way of Life, held at the Men's Faculty Club of Columbia University on September 9 through 13, 1943. There are fifty-nine of those papers, followed by one hundred and thirty-nine "comments," all falling into seven general sections: The Social Sciences and Enduring Peace; Psychological Research and Enduring Peace; Education for Enduring Peace; Art and Letters and Enduring Peace; Philosophical Ideas and Enduring Peace; Religious Foundations for Enduring Peace; and Administrative Problems and World Peace.

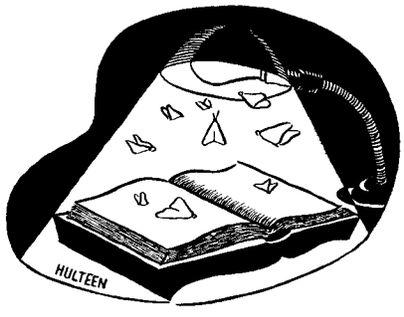
Here is the final fruit of a huge effort in intellectual coöperation that must be encouraging. The mere coming together of two hundred scholars and writers in these troubled days is a significant event. The fact that a large percentage of them prepared lengthy papers and exchanged *written* comments is a tribute to their good will and to the organizing talents of the leaders of the conference. "Approaches to World Peace" is a mine, a storehouse, an embarrassment of riches, if not a well-unified book.

Since the Conference is an adventure in group thinking, one can understand the desire of the editors to include all of the contributions. But the result is a volume of such length that many a deserving reader will be driven away, while those who go through it manfully will be bored by much overlapping (especially in the religious chapters) and much dull writing. As Flaubert said, "Literature is the art of making sacrifices," and so, one may suggest, is editing!

A clue to the whole conference is found in the vigorous paper on "The Social Assimilation of Cultural Relativity" by Charles W. Morris. "In its origin the Conference served essentially as a rallying point for Judeo-Christian forces in America against the threat presented to them by the Axis ideology and actions. To the submergence of individuality inherent in this threat, the Conference reacted by insisting upon the dignity of the individual, and buttressed this insistence by invoking (and linking) democratic and Jewish, Protestant, and Catholic religious ideals. In this self-defense of a society against alien forces, cultural relativity seemed to many a menace—a way of saying that "scientifically" the Axis values were simply an alternative set of values to those we were defending, and that therefore our values were without a defensible foundation. To oppose this alternative, many members of the Conference were convinced that the values for which they stand had to be shown to be absolutely valid, and metaphysics and theology were summoned to the defense. The prevailing temper and trend has been in the direction of metaphysical absolutism; science by contrast played an ever more modest and unassuming role. Cultural relativity was ignored, silenced, or overwhelmed.

> But note now the change in the situation caused by the progress of the war. The shadows of disaster which blanketed the early meetings are no longer so prominent. Victory may be tragic in its human cost, but it is not at this moment in doubt. And problems change accordingly. What is to happen in the postwar world in the relation of nations as diverse as Russia, China, India, the countries of South America, Germany, Italy, Japan, Britain, and the United States? The facts of cultural relatively become insistent again, and to ignore them is to invite catastrophe. Many of these countries are not religiously Christian, and, where Christian, differ greatly among themselves. The absolutism which some felt was effective and necessary to rally our own culture, now begins to be definitely inappropriate if we are to further the self-respect of persons different from ourselves, a self-respect which is the necessary basis of coöperative action. The Conference at present faces a new situation, and the answers given by many members to the situation of a few years ago now actually hinder the development of attitudes appropriate to the new one. At this point the positive significance of cultural relativity begins to be seen.

This point of view is developed more or less emphatically by Alain L. Locke, F. S. C. Northrop, Bingham Dai, Krishnalal Shridharani, and Clyde Kluckhohn, and it is partially shared by Dr. Howard Chandler Robbins of the General Theological Seminary.



Instead of indulging in a sterile summary of the seven sections, each of which forms a valuable little book in itself, I should like to call attention to three outstanding chapters. "The Bearing of Recent Social Trends upon Attainable Programs for Peace and World Organization," by Louis Wirth, might well have been placed at the head of the volume. In his concluding discussion of "intellectual and moral trends," Dr. Wirth writes: "I am suspicious of those who are preaching to the world a gospel of spiritual improvement without at the same time exerting themselves in improving the material lot of man."

Gardner Murphy, with his customary incisiveness, considers "Some Psychological Aspects of Planning for World Peace" and warns us against the twin dangers of "fury" and "apathy."

"Philosophy and World Peace" by Filmer S. C. Northrop begot forty pages of lively comment and, according to that criterion, was four to ten times more stimulating than any other paper in the volume. According to Dr. Northrop philosophy has three tasks with respect to world peace: "(1) An analysis of the major cultures of the Western and Eastern worlds which designates the basic theoretical assumptions from which the social institutions and practices that they value proceed. (2) The specification of a common, single set of assumptions possessed of the greater generality which permits the largest possible number of the resultant diverse, traditional assumptions which are logically compatible to be retained and acted upon without conflict. (3) The reconstruction of all the traditional assumptions to the extent that this is necessary, in order to bring them more in accord with the nature of things as this is revealed by contemporary as well as traditional philosophical and scientific knowledge."

The final section of the book, "Administrative Problems and World Peace," is far more interesting than might have been anticipated and brings the issues rather refreshingly down to earth. Clarence E. Pickett, of the American Friends Service Committee, gives a moving account of some "Experiences in Reconciliation" and Ordway Tead concludes with an ambitious outline of "A Science of Administration in the International World."

One cannot expect a massive symposium on "Approaches to World Peace" to be brisk and gay but a little dash of humor and a little more truculence would have been a welcome relief. There are certain astringent minds in America that would enrich the membership of the Conference on Science, Philosophy, and Religion.

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WILL EDUCATORS LOSE THE PEACE?

IN 1922, an American writer was anxious to learn what European and American children were being taught about the Great War, as it was then popularly known. The answer, he was convinced, would determine in large part both the nature and the duration of the peace. History's lessons, if mistaught, misunderstood, or ignored, might have to be learned again the hard way.

The writer was William G. Shepherd. At home, of course, it didn't take much probing to reveal that American elementary and high-school instruction in the causes and conduct of the war was almost non-existent or so perfunctory and inadequate as to be worthless. This occasioned no public outrage; nor was there any reason for one. The prevailing public mood had turned against the war and the feeling was that the less said about it the better. A corrosive cynicism had eaten into the early ideals of the war; and if the teachers had any inclination to assume dynamic leadership in moving towards positive goals, they kept it carefully concealed; nor did the textbooks as a whole reveal any incisive attitude toward the war.

What about Europe? Obviously, the best way to find out would be to undertake a survey at first hand. Mr. Shepherd went to Europe, interviewed educational supervisors and teachers throughout Europe, and came back with his worst fears realized. Even more than in America, Europe had sloughed off the responsibility for teaching its children about the war. Educators had another war on their hands—a tug-of-war between countless factions in each country over what should be taught and by whom, with the result that children were lucky to have anything taught them about the war at all. This was much more serious than mere decentralization; in many places it came close to educational anarchy. Consider, for example, the situation as Mr. Shepherd found it in Germany. There were as many educational policies as there were districts. The only thing all courses and textbooks seemed to have in common was that all mention of the war itself was scrupulously avoided.

Mr. Shepherd went to see Dr. Carl Heinrich Becker, secretary of the Prussian ministry of education, who readily admitted that "not a single word was being taught about the greatest war that history had known up to that time." Teachers were not allowed even to mention it, he added, while history books were rigidly inspected to make sure no reference to the war, however slight, might slip by.

"Is this done purposely?" asked Mr. Shepherd.

Dr. Becker replied that it was, and then explained that "politics" was to blame. "You see," he said, "there are six different parties in Prussia. Each party has a different idea about the causes of the war, the events and the mistakes. As soon as the ministries of education start to prepare a story of the war for the school children some leader of a party arises to say that the story is wrong in some detail. Then we have to drop the whole thing and start all over again. We must find some story that will suit all the parties, including the Socialists and the extremists on both sides. It is impossible and we have quit trying."

Even in the matter of a straightforward chronology of the war, the factions disagreed. Four experts were assigned to the project, and while no one quarreled over the dates, there was bitter argument concerning what happened on those dates. The chronology was abandoned.

Mr. Shepherd asked about the German revolution of 1918. That, too, was a difficult question for the schools to handle. Asked to explain it, the teacher was instructed to talk mainly about the revolution of 1848, and, when pressed about 1918, to say that 1918 was a sequence of 1848.

"And that," concluded Dr. Becker, "is as far as we can go in telling the children about the recent affairs in Germany."

What Mr. Shepherd saw in France was disturbingly part of the same pattern, even though the colors seemed a little more subdued. The Minister of Public Instruction in Paris was apparently too cautious to make a statement, and delegated a subordinate to answer Mr. Shepherd's questions.

According to this official, school teachers in France welcomed the end of the war, with its military regulations in the classroom, and immediately began to give their own versions concerning what happened. Since no textbooks were available, each instructor took it upon himself to explain the war.

As was to be expected, the reaction set in, largely through parents who complained that their children were being lied to about the war. The parents had their own calcified versions and it didn't take them long to find out which teachers were dispensing conflicting ones. Socialist workmen said their children were being indoctrinated with imperialist ideas; upperclass parents were horrified to discover that their heirs were being exposed to Marxist dogma. And so forth.

Pressed by all sides, the French education ministry, like its counterpart in Germany, took the easy way out. The only way of satisfying everybody, apparently, was to drop the war as if it had never existed. Textbooks? Yes; attempts had been made to have impartial, authoritative textbooks written, but the textbook writers were no better than the teachers and the parents; they had stories of their own and they were stuck with them. And so was France.

The whole difficulty, the official explained to Mr. Shepherd, was that there were seven influential parties in France. It was almost mathematically impossible to write a textbook dealing with the war that would be certain to please all seven of them, to say nothing of pleasing the teachers and the parents.

"When," asked Mr. Shepherd, "do you think you will be able to begin studying the history of the war in your schools?"

It is doubtful whether the official realized at the time that there was any cause-and-effect implication in his reply. "We will begin," he said, "when the next generation dies."

What he meant, he added, was that it would take that long before the white-hot prejudices of the time would cool off, enabling scholars to undertake an authoritative study. The irony, of course, is that he predicted the literal truth.

* * *

Mr. Shepherd went to London, hoping to find at least some crumbs of reassurance, but came away without even that. He spoke to Mr. Richards, in charge of the English school inspectors, and asked the same questions.

He learned that the Government had no policy on the war, and that the local school boards prescribed the courses and the textbooks. Any schoolmaster or member of a school board could go to any publisher and purchase any book he wished. The function of the Government was limited to regular inspection and, if the local boards wished

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it, occasional advice. Some textbooks had been written on the war and were already in use in some schools.

"All our textbooks," Mr. Richards explained, "are written anonymously. No reliable and well-known textbook writers have attempted to write any schoolbook of the war. All the school histories that have appeared, with a few exceptions, have been thrown together for greedy publishers, by hack writers. The paper is poor; the illustrations are unspeakably bad; and the statements of facts are absolutely unreliable.

"Every one of these unsigned textbooks found by our inspectors in use in the schoolrooms is immediately thrown out. Since there are no other textbooks, the schoolchildren of England are not learning the history of the war."

* * *

Back in the United States, Mr. Shepherd became the architect of a magnificent understatement when he observed that "although in Germany, France, and England every child must learn to read, the printing press is paralyzed, and the historian is palsied when it comes to the task of telling the new generation about the war."

* * *

Does anyone doubt that the failure of education and educators—or, more precisely, the failure of nations—to teach the new generation after World War I helped to bring about World War II? Does anyone doubt that the success of "Mein Kampf" was due in some part, at least, to the fact that it was able to exploit an ignorance created just as surely as disease is created by poverty. Does anyone doubt that the educational vacuum existing in Germany after the last war was an open invitation for Adolf Hitler? Does anyone doubt that the lack of courage, cohesion, and intelligence in dealing with the problem of education in Germany was only symptomatic of larger fissures and indecisions, to which the school system made its full negative contribution?

Does anyone doubt that the failure of the democracies to meet their educational responsibilities in the 1920's was directly connected with the cynicism and defeatism that not only helped Nazism in its rise to power, but enabled Germany to go as far as she did; namely, within one ace of making the entire globe into the shape of a swastika?

Finally, does anyone doubt that the same conditions which formed the background of the educational failures of Europe and America after the last war are present today? The end of the war in Europe will be marked by a struggle for power in each nation. Again there will be six, seven, eight, or more parties. Again the conflict of prejudices and politics. Again the pressure on the schools to teach this doctrine or that. Again the temptation to solve the problem of what to say about the war by saying nothing. And again, we suppose, the feeling that nothing can be done until the next generation dies.

Here is a problem as tangible as a brush fire. It has nothing to do with abstract educational theory or philosophical meditations over the purposes and functions of education. The question it poses is much more direct and compelling, even, than what to do with the Nazi teacher after this war—now the favorite bone of contention in academic circles. The question, stripped of everything else, comes down to this: *can we prevent worldwide anarchy in education after this war?*

Some educators may argue that the question is properly one for society as a whole to answer; that they are actually only the servants of that society. And society may answer back that educators are being paid not only to teach but to formulate educational policy. Either way, arguments such as these, if they come up, are undiluted escapism and belong to the same atmosphere of recrimination, finger-pointing, pressure, and counter-pressure that had such ominous consequences once before.

There is a movement under way in this country and abroad for an international office of education. What an opportunity for such an office to guard against the recurrence of an educational breakdown by assuming real leadership after this war! What an opportunity to act with courage, imagination, and intelligence! Why would it not be possible, for example, for such an office to appoint a committee of leading historians, men whose allegiance to scholarship is greater than their individual partisan views, and charge them with the responsibility for writing the story of the last five or ten years? No one expects that differences will not exist within such a group; but at least there would be a realization by every member that the very purpose of the group is to *reconcile* these differences in order to avoid an ugly or disastrous anarchy or near-anarchy. The chances, too, are that people within each country would be more apt to respect the work of a non-partisan group of internationally famed scholars than the work of someone within their own country who is certain to be tarred with a brush of special interest.

This is not suggested as a cure-all. There are no cure-alls in this world. But the important thing is to get public thinking started on this question before the jealousies and cleavages and sharp contests for power that are almost certain to follow this war take their toll of the schools, which can least afford it.

N. C.

Post Exchange

By Kathleen Sutton

THE steps are wide to accommodate the drift of people:
Lieutenants, technical sergeants—girls with carbon on their fingers—
Brides softly swelling—the visiting parent who inevitably lingers
On the top step gazing off, as though from some far steeple
A deep bell tolled.

Inside, meticulous counters tantalizing
And bright with articles denied civilians—
Nylon, chocolates in boxes, cigarettes by the millions—
Irk or intrigue the mind to cleverness devising
Answers. (Do you live on the Post? have a purchasing card? are you married
To soldier, sailor, marine?)

The soda fountain hums. The cafeteria
Disgorges food. (Slide of aluminum trays; the slightly harried
Waitresses responding to slightly harried voices
Responding to slightly harried eyes confronted with many choices
Seasoned, vivid, unconfounded by point-system hysteria.)
The clock says noon.

High in the window a rack arching
Beneath a weight of flags (Greece and Blood-red Britain, China, France,
Australia . . .)
Exalts America, prophetic stars surmounting the heart-filling regalia,
While outside ring commands (hup! hup!) and the sound of platoons marching.

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LETTERS TO THE EDITOR

Are Trees Incurable?

EDITOR'S NOTE: *In the issue of August 19, The Saturday Review published the following poem by Jan Struther:*

TO HELL WITH TREES

I'll never see, where'er I roam,
A tree as lovely as a pome,
A tree is just a thing that growed—
But only man can make an ode.

Since that time, the mail-bag has overflowed with ditties of comment, a few of which follow:

TO JAN STRUTHER

I'd drather say I hated fleas
Then be like youse what runs down trees.
Where'd *I* be, I'd like to know
If o'er in Brooklyn no tree did grow?

BETTY SMITH.

Chapel Hill, N. C.

BEANS

A world of trees and poems only
Ain't worth a Bean when you feel lonely;
Especially if the Bean you mean
Is some partickler Human Bean.

JAMES HILTON.

Beverly Hills, Calif.

TO JAN AND FRED

Of course a tree can't make a pome,
But trees it took to make my home;
And since I built that frame abode,
GAWD! what I've ode and ode and ode!

VERA M. JONES.

Baltimore, Md.

TO HELL WITH STRUTHER

Maybe you don't like a tree
As much as "pomes" you care for;
But the tree won't mind, I am sure,
Your sprightly flare, and / or
Your little book, because, you see
The hand that pens a goodly ode
Is made by Him who made the tree.

MAUDE BEAMISH.

Harrisburg 4, Pa.

QUESTION FOR J. S.

I don't believe you did so well
By sending lovely trees to hell.
The best of all—as I can see—
Is: Just a pome about a tree.

MARGARET MOSER.

Jamaica, N. Y.

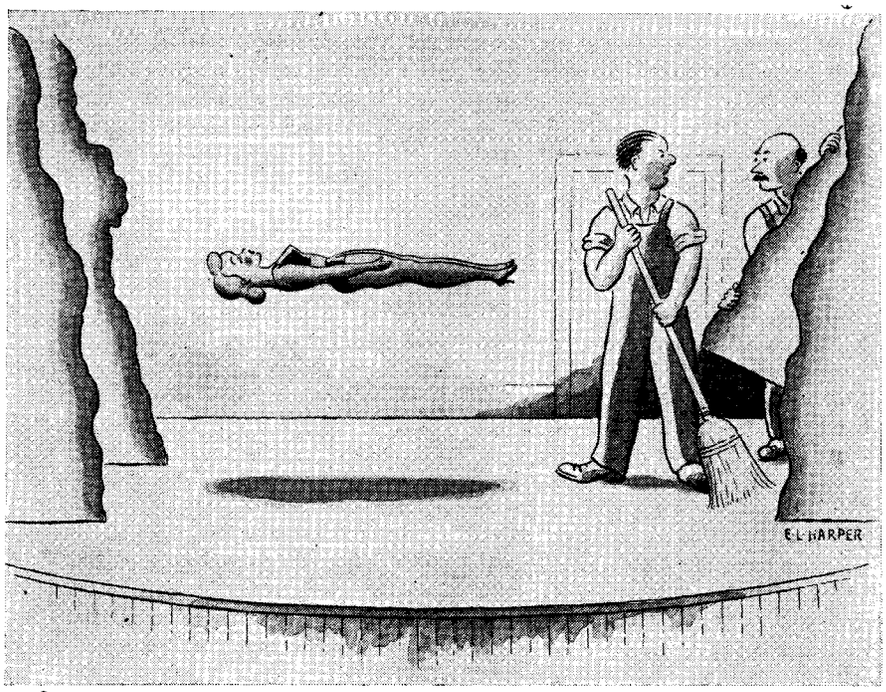
SIR: Concerning Trees and Jan Struther, I wonder if Miss Struther's attitude towards our innocent leafy friends stems from having had to listen to an all too willing recitist, (fem.) declaim in someone's living room an item in her repertoire, accompanied on the piano by "Trees."

Such, alas, was my cross, and I still shudder when I recall it. How about the others concerned in the transaction? How about the author who, while willing to admit he is a fool, does not see that God also made the fool who wrote the poem? And how about God who made both the tree and the fool?

We all know men whose contacts with society
Provide some new excuse for impropriety.
And there are bees who think it quite the thing
To end each social contact with a sting.
The poet proclaims that God has made the trees;
He also made the bees and sons of bees!

HARRY OBER.

Boston, Mass.



"Darn that magician! Every time he plays here he goes off and forgets something."

"Images and the Negro"

SIR: I want to thank you and Dr. Overstreet for his most discerning article on the Negro ("Images and the Negro," Aug. 26).

I have been thinking for some time of part of his thesis, *i.e.*, that the *friends* of the Negro can do him as much harm as his enemies, and the reason is made clear in this article, that they do not treat him as a human being. I should be glad to see the friends of the Negro race spend *all* their time in removing the obstacles which prevent it from working out *its own* salvation—this in itself is a Herculean task. I should be glad, too, to have them forego the pleasure of directing the race along the route that (with the most helpful intentions) they think it should travel. How can they know?

If the Negro were as free, even, as other Americans, he could, with the help of his own leaders, develop along a path that would be natural to him, and could then offer his own unique contribution to our civilization.

JEAN ALLIS.

Amherst, Massachusetts.

SIR: Professor Overstreet's two articles are most timely and constructive—calculated, I think, to precipitate the increasing liberal concern of writers and artists who have wanted to do justice to the Negro and Negro subject-matter but have not seen quite clearly the objectives these articles set up for them. They will be as helpful to Negro writers as to white.

ALAIN LOCKE.

Washington, D. C.

SIR: Mr. Overstreet's point [*SRL*, Sept. 9] is a good one—that fiction writers have a responsibility for creating more realistic images of the American Negro to replace the absurd baggage of stereotypes that white people now carry around in their minds.

May I add one other consideration? Let writers also create *diversified* images in one and the same novel. The only way to break down the tabloid tendency that we all have in visualizing other races is to display individualities in close juxtaposition.

When asked the question, "Do you think all Negroes are pretty much alike?" 39 per cent of the people answer "Yes." It is true that if asked, "Do you think all white people are pretty much alike?" 25 per cent still answer "Yes." Even so we see in this little experiment a stereotyping tendency that makes many people sure that groups other than their own are

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essentially stencil copies of a single imaginary "racial character."

Thus a novel is not doing its duty if it leaves the impression that all Negroes are heroes, or potential scientists, or good mechanics, any more than if it implies that they all wear zoot suits and brandish razors. Let the individuality of members of the Negro race (and all races) be stressed by our authors. Only a group that appears rich and diverse in individual differences seems entirely human and likeable.

GORDON W. ALLPORT.
Harvard University,
Cambridge, Mass.

SIR: Dr. Overstreet in his article and you in your prefatory note [*SRL*, August 26], suggest a conclave of fiction writers and psychologists, to bring about a "more accurate representation and characterization of the Negro." While the idea is good, it seems to me to give recognition, no doubt unconsciously, to the principle of segregation which produced the false stereotypes of the Negro in the first place. Why should fiction writers get to know the Negro *via* the psychologists? Why not get to know him directly, by making friends with Negroes, inviting them to our literary and social clubs, to our homes, reading their newspapers, visiting their churches, inviting their membership in ours; by, in short, accepting them on the same basis we accept white friends?

Or would this be taking him out of his "place"?

ELISABETH YAROSH GENTIEU.
Lansdowne, Pa.

SIR: I enjoyed Overstreet's two articles on the Negro and writers but was offended by his lapse—in his second article—into a subtle variant of racism. His implication that there may be a core of behavior characteristically Negroid belies his knowledge of the profess of socialization and assumes what has never been proved, the existence of racial differences. When he writes, "We must know them in their essential Negro character," etc., he begs the question in favor of the racist thesis. Most people, including popular psychologists, never get over thinking color makes a difference.

GWYNNE NETTLER.
Stanford University, California.

EDITOR'S NOTE: *The editors inadvertently omitted from the Overstreet article the following:*

The writer wishes to thank Dr. Alphonse Heninburg, Director of Public Education of the National Urban League, for his counsel during the preparation of this article and the one that is to follow next week. Not only did he check on the accuracy of their content as viewed from the angle of the problem, but he was helpful in suggesting practical ways in which their proposals might be expanded through the coöperation of various agencies concerned with the betterment of race relations.

What's the Rush?

It's the telephone rush. Every night thousands of service men and women dash to the nearest telephones to talk with families and friends at home. Most of the Long Distance calls from camps and naval stations are crowded into a few short hours.

Many circuits are likely to be crowded at that time and it helps a lot when you "give 7 to 10 to the service men."

BELL TELEPHONE SYSTEM

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TRADE Winds

EVERY OTHER WEEK or so, it seemed to me, I read about another launching of a liberty ship that had been named after a famous writer or publisher. By this time, I wagered to myself, there must be forty or fifty such vessels sailing the high seas. In a sudden burst of journalistic research, I asked for a complete list from Oscar Schisgall, of the Book and Magazine Bureau of the O.W.I. The obliging Mr. Schisgall dug up the necessary information, and seemed just as nonplussed as I was myself when the total was compiled. No fewer than 162 liberty ships completed to date bear the names of famous novelists, poets, and dramatists; 134 are named for publishers, editors, and newspapermen!

A careful check-up of both lists disclosed twenty-two duplications. Even so, that leaves a total of 274 ships in this category alone. Figure for yourself how many thousand liberty ships must have been launched in the past two years! . . .

JIMMY FIDLER is a Hollywood gossipmonger who achieved a certain national notoriety when he joined forces a few years ago with some of the most reactionary and bigoted senators in Congress to smear all of the people who were trying hardest to improve the standards of the motion-picture industry. The "exposé" was a gigantic fiasco, and Mr. Fidler vanished Westward, where, strange to say, some of the people he had attacked most viciously continued to feed him tid-bits for his radio roundup of cinematic trivia.

Mr. Fidler has just encountered a more spirited victim in the person of Margaret Mitchell, author of "Gone with the Wind." In his July 30 broadcast, the *Atlanta Journal* reports that he declared:

> MGM officials received a surprise last week when a studio check, properly signed but otherwise blank, was returned by registered mail. Inquiry revealed that Louis B. Mayer, MGM head man, had sent the blank check to Margaret Mitchell, author of "Gone with the Wind." . . . Mayer had invited Miss Mitchell to fill in the amount—any amount she deemed fair—for movie rights to her new book, which is almost finished. . . . In returning the check, Miss Mitchell said she preferred to wait, and let her book sell on its own merits.

"Readers will remember," continues the *Journal*, "that Margaret Mitchell dreamed up the green-eyed, spunky Scarlett O'Hara, who met a renegade soldier on the stair at Tara, and shot him where he stood. Now Miss Mitchell has taken off her own white gloves, and revealed some verbal brass knuckles for the edification of Mr. Fidler, to wit:

> Your story is false in every detail. I have received no fantastic offer from MGM or anyone else. Naturally, I could not have returned a check which I never received. The message you credited me with sending along with the non-existent check is one I never heard of till you imagined it.
>
> I have no new book almost finished.
>
> In fact, I have not even started a new book.
>
> Since "Gone with the Wind" was published in 1936, I have not written a single line on a new book. My father, who died in June, was ill for several years. My duties to him and what little I could do in war activities have occupied all of my time. There has been no time for writing books. This you could easily have verified.
>
> I don't suppose it matters to you that you caused me embarrassment and trouble. But you did, and, as a matter of simple decency, you should correct your false statements. I am calling on you to make a correction, in your next broadcast.
>
> Last year you broadcast that I was having serious eye trouble and was under the care of a Chicago eye specialist. There wasn't a word of truth in it, as I was having no eye trouble and I have never been in Chicago in my whole life. . . . Please correct your new misstatements as speedily as you can.

Has Mr. Fidler ever confessed his error over the radio? And who *did* get the blank signed check from L. B. Mayer? For the answer to these world-shaking problems, try and find somebody who listens to the Fidler broadcasts. . . .

CAPTAIN JOSEPH FOX writes from the front that constant exposure to the famous English humorous weekly, *Punch*, is gradually educating American soldiers to a point where they are beginning to appreciate and deeply relish its contents and point of view. He encloses an unsigned anecdote, clipped from the November 11, 1942, issue (where he is stationed, that is a comparatively fresh addition to the library) and says that his company rated it "four stars." The boys' tastes have changed since they left Wappinger's Falls behind them!

—"Stops," Middlebury College Press.

CHILDREN ALWAYS WIN

The child was put into the carriage by the guard at Paddington. The guard asked, "Anybody going to Hereford?" and the warm-hearted soldier said "Yes," and then smiled sheepishly, like a man who knows that he has made a mistake, and that the mistake is irretrievable.

Secure in the knowledge that she was getting out at Reading, the old lady smiled, as if she loved children. So did the old gentleman. He was getting out at Reading, too.

The child smiled back.

Everybody smiled.

The aunt who had come to see the child off did not bother to wait. She departed, smiling too.

The child said, "There's two engines on this train, one behind and one in front."

The old gentleman said, "The engine at the back isn't going with the train."

The child said, "I never said it was. It's an engine, though, isn't it? There's two engines on this train."

The train started.

The child looked out of the window and said, "3."

After which it said, "4, 5, 6" in rapid succession.

The old lady said, "He's counting engines."

The child got up to ten.

The old gentleman hoped the child could not count above ten.

The child said, "11."

When the child got to nineteen, the old lady, looking out of the window, said, "20."

The old gentleman said, "21."

The soldier spotted the twenty-second.

"23," from the old lady.

They were taking up so much of the window between them that the child hadn't a chance.

"24," from the old gentleman.

"That sort of engine doesn't count," the child said bravely.

"Of course it does," the old gentleman retorted with spirit.

"25," said the soldier.

"You can't look out that side," said the child.

"Why not, son?" the soldier wanted to know.

"Because you can't," the child said. "It's a rule."

"Absurd," the old gentleman said. "Perfectly ridiculous rule. Any engine counts as long as it is an engine. 26."

"27," the old lady and the child said together.

"I saw it first," said the child.

"You didn't," the old lady declared firmly.

"28," from the old gentleman.

The child said, "I call counting engines silly."

The old gentleman said, "Nonsense." Quickly he added, "29."

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"And after his kidney operation the doctor said he had a leaky heart, and his left lung is gone, and his liver. . . ."

The train ran into a cutting out of sight of other engines.

"78," said the child.

"You mustn't cheat," the old gentleman said sternly.

"I'm not cheating," said the child. "I saw the others just now, but I didn't say anything about them."

"No," said the old gentleman. "29 it is."

The child said, "I'm going to be sick."

Everyone stopped looking for engines. They stopped smiling too—all except the child, who started smiling again.

"39," it said. . . .

A HARCOURT, BRACE publicity note heralds Amram Scheinfeld's forthcoming "Women and Men" as "a complete picture, for the first time, of the fundamental differences between the sexes." Oh baby, wait until John Sumner gets hold of a copy! . . . The fastidious Ted Holliday hails Elizabeth Daly's "The Book of the Dead" and R. A. J. Walling's "The Corpse Without a Clue" as "the two best detective stories of the summer." "Either one of them," he adds, "would have redeemed a superlatively dull season for the addict." . . . Optimistic publishers who predicted an easing of the paper shortage in the fourth quarter are eating their words. In fact, another cut of five percent is a distinct possibility. Only the eminently fair and noteworthy contributions to this problem by Harry West and his staff for the W.P.B. and Mel Minton and his committee for the publishers have prevented frayed tempers from bursting long ago. Today when a critic tells you a book isn't worth the paper it's printed on, he's not kidding. . . . G. B. Stern refers to the paper shortage in England in her new book, "Trumpet Voluntary." "Every letter you receive today," she writes, "gives you a pang of alarm before you recognize the writing. Every addressed envelope is now a palimpsest; you can distinguish, behind the economy label, the original name and address underneath, and perhaps even a third name and address scribbled underneath that. In one of those buried addresses you may be interested to recognize the writing of a mutual friend, and you speculate, before you open it, on why old So-and-So can possibly have been writing to old So-and-So. (And why to him and not to me?) That long legal-looking envelope, which used to announce a legacy in all the best old-fashioned fiction, now merely appears in your postbag because the sender had himself received a letter from a previous sender who had had a letter from his mother who had heard from a lawyer who had started out with an envelope of his own." . . .

THE LATEST shaggy dog story concerns a fly who was escorting her daughter across the head of a very bald man. "How quickly things change," she mused. "When I was your age, my dear, this was just a footpath."

BENNETT CERF.

This is

Jessie Benton Fremont

one of the most exciting women in American history, in whose story lies the beginning of the American dream. You'll meet her in

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the biographical novel by

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Education and Religion

The Making of a Rounded Individual

GEORGE N. SHUSTER

THE simplest definition of education is: an endeavor to impart to young people a mastery of these basic skills upon which intelligent action depends. And the easiest way to define religion is to say that it is the business of saving one's soul. No doubt the skills which concern education are reasoning, expressing oneself, reckoning, and conducting an experiment. Our schools have introduced a great many other skills, some of them needed because our society lacks an adequate apprentice system. You may also, if you like, insist that education is, in addition, adaptation to social living. Religion, on the other hand, strives to train young people in the quest for knowledge of God and in the arts of spiritually motivated service. It is true that a great many other matters are sometimes associated with religious education. Bulletins announce courses in the malignancy of alcohol; a rally to the war against internationalism; and training in the dogma that the OGPU isn't so bad, after all.

On the subject of concordance between the religious and the educational ideal, I assume that all the side-shows have been boarded up for the moment, and that we are seriously asking ourselves whether the individual who has been instructed in the functions of adult living—who can in a measure tell sense from nonsense, can speak his piece, is able to reckon with the mystery of numbers, and is in a position to judge the impact of natural science upon his life and thought—also has some legitimate concern with the healing of his own spirit.

One may reply by adducing a plain fact. If the human being is worth educating in the manner described, then there must be some value from which his value is deduced. That you consider it meritorious to train a boy or girl in the life-arts rather than in typewriting or hop-picking only is rooted in your conviction that the boy or girl is a person and therefore endowed with that strange quality we call "dignity." This dignity we are in the habit of associating with the "rights" of man; and we may, if we wish, be quite utilitarian about what we are doing and declare that without "dignity" and "rights" existence would not be worth while, or brutal, or totally lacking in humanistic significance. I do not wish to repudiate what is helpful or valid in the utilitarian argument when I say that, if human life is only a biological phenomenon, the teleology latent in which is purely naturalistic, it remains the most difficult task in the world to persuade man that he has a dignity within nature which is yet not that of nature. If all of him springs from the same matrix as does the ape, why should his assumption of a greater meaningfulness than the ape's be, in the final analysis, anything more than a vain illusion? And the trouble certainly is that man is on one side so bestial that given a fighting chance to assume his bestiality he will unchain his libidos with a yell.

Sometimes a blood-curdling yell—the scream in the dark and the daylight which has now been heard from Kiev to Nanking. All the historians agree that until quite late in the nineteenth century the German people was an order-loving amalgam of poets and farmers, princelings and civil servants, policemen and cathedral canons, knowing not even the thrill of the zest in organized power to which we give the name of nationalism. That the discovery of this thrill alone has produced the events of the past twelve years—for that much time has passed since the rise of Hitler to power—is a convenient but immature assumption. Certainly "Mein Kampf" makes no such claim for nationalistic emotion. It presents a series of conclusions for the utilitarian argument in the spirit of one who knows that there exists a whole group of corrupted intellectuals forming the spearhead of a public, unfortunately grown large, that recognizes no inhibitions save the barriers which have been erected against conquest, against having, against the profitable enslavement of others.

NOW religion speaks not of the dignity but of the holiness of man. And by this it means not an assumption to which, perchance, the victim in a concentration camp might appeal against his tormentors, but a startling, inexorably costly discovery, implicit in the act of finding God. Job could complain to Jehovah because he was Jehovah's son—the sores in his flesh were those given by his Father's lash. Polycarp, braving the fire and the wild

—From "The New Order."

". . . there exists a group of corrupted intellectuals that recognizes no inhibitions . . ."

beasts of the Romans, was supremely confident that over him these things could not prevail ultimately because the holiness to which he aspired with fear and trembling was everlasting. Perhaps it is in the cult of the saints that what is meant by the holiness of man finds its most effective symbolic expression. For reverence unto men in whom holiness is manifest is reverence paid to God from whom it came. You go upon your knees before a saint because in him the Divine substratum of human life is manifest. The prayer in the Catholic Mass that the petitioners may be "consorted with that Divinity which designed to become a sharer in our humanity" is a specially daring expression of what is meant.

Therewith the concept of the dignity of man is given a foundation. It matters not a whit whether throughout history individual professors of religion have drawn incorrect inferences from their belief. Nor does it matter greatly that the dualism between nature and the supernatural which the fact of holiness inevitably brings with it leads to constant tension and drama that is difficult, if not impossible, to resolve. The dichotomy between human life in its animal and its spiritual implications is rooted in the mystery of the world order for which the great religions can find only tentative explanations. But it is also rooted in the facts of life. It is analogous to the conflict into which the farmer enters by planting seed. On the one hand, he coöperates with the forces of nature, with sun and rain and breeze. And on the other hand the same forces, intensified into drought and storm, are there to undo the work of his hand. But this dualism is utterly unlike that which dogs the assumption that human life is purely

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a naturalistic phenomenon, though its highest act is nevertheless an aspiration to dignity. Here the facts are left with no arbiter. Who shall then say that the life of sexual indulgence, for example, is not the good life?

I WISH to contend only that there is a notable consonance between the belief of the educator and that of the religious thinker, and to say further that if the two are blended both have some chance of succeeding. It may be —there is no need to press the matter—that Mr. Dewey might persuade some young people to live in the spirit of Nicomachean Ethics while professing a philosophy very different from that of the author of the Nicomachean Ethics. Two things, however, seem clear. First, the horizons which rise before the educated and religious man are infinitely richer and more dramatic. There is adventure beyond the rim of vision, even if one looks no farther than one's own heart. Second, those horizons are also more distinct. They are sharpened by the discovered potencies of responsibility and free decision. You don't achieve a measure of holiness by reason of your social environment or your biological heritage. You succeed by dint of sackcloth and ashes, and they are not contained in reading another book. They are really a good deal tougher than the normal assignment by a modern teacher.

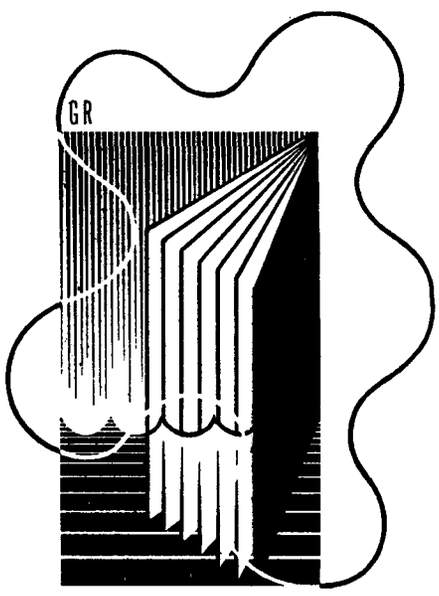
Naturally the sovereign difficulty is that the various religious creeds do not agree. No doubt they do concur in holding that the "dignity" of man is really his potential "holiness." This is a common doctrine of infinite import. But they differ radically both in their understanding of the means by which the potential is to be made real, and beyond that in the nature of their declarations concerning the Divine. The task of getting education and religion together is thus rendered immensely more difficult. On the one hand, the seeker after religious insight is confused, and the confusion is less a cause of doubt that a convenient excuse for casting off the burdens and restraints of the religious life. The young person is prone to shrug his shoulders and content himself with easy statements that since one faith is as good as another he can rest content with benevolent approval of what is vital in all of them, without bothering too greatly to find out what it is. On the other hand, the apparatus of religious training is complicated by disunity. If you happen to be a public college administrator who desires to recognize the legitimate concern of parents for the religious welfare of their children, you must set up a whole series of counselors and chapels. And if you were to introduce, say, a course in the Bible, you would have to exercise so much caution that your final decision would probably be in favor of a series of lectures about the influence of the Old Testament on English authors.

I thought it would be interesting to consult two very able men on the subject of what can be done to coördinate religion and education. The responses are somewhat surprising, and I give them without adornment. A great clergyman writes:

> I have come to feel that the solution the public or secular educator is seeking can be found only in friendly understanding with the community. He knows that his own outlook and that of his institution are often grossly misrepresented—that his professors are accused of advocating free love, on the basis of no evidence whatsoever, and that a blanket charge of godlessness apparently requires only an oratorical occasion. This attitude of biased hostility must first of all disappear. Next, the churches must be willing to send to the campuses their best and most brilliant men. All reputable educational systems try by every means at their command to attract first-rate instructors. If the campus clergyman is not selected for comparable reasons, what earthly chance has he to succeed? Third, the churches have got to read St. Paul, especially on the subject of opposition. Fancying oneself in Sodom because there is a biologist on the premises who says that he has never seen a soul is really a somewhat startling symptom of claustrophobia.

Now a quotation from an epistle by an eminent educator:

> The religious anemia which now undermines our intellectual health is largely due to the blindness of the academic fraternity. Your professor is a person who has surrendered to relativity in absolute fashion, except that he will defend to the last drop of his eloquence the importance of his own pretensions to scholarship. Not long ago a student replied to a request for a comment on the sociological phenomenon of adultery by saying that it was forbidden in ancient times but was unavoidable now because women had become so much more beautiful. This sage remark was duly catalogued with other evidence about changing modes. I suppose that if the lad had said of murder that it was now justified only when concealment could be arranged, the instructor would have found the proper docket. But if the youth had written that Professor X had no doubt once been an able chap but was now a doddering dodo, the result would have been a rending of garments and a gnashing of teeth in true Biblical style. I hope we shall get more religion on the campus because we need at least a dose of common sense. But how to manage is more than I can tell.



Those letters are pessimistic, but they indicate a large measure of valuable self-criticism. I have not myself found the situation as bad as my correspondents indicate. There is increased readiness to accept religion as a discipline, and there is also a more realistic appraisal of the process of religious education. One word about the second fact. Cardinal Newman tells us in his "Apologia": "When I was fourteen, I read Paine's 'Tracts Against the Old Testament,' and found pleasure in thinking of the objections which were contained in them. Also, I read some of Hume's 'Essays'; and perhaps that on 'Miracles.' So at least I gave my father to understand; but perhaps it was a boast. Also I recollect copying out some French verse, perhaps Voltaire's, in denial of the immortality of the soul, and saying to myself something like, 'How dreadful but how plausible'." If the boy who did these things could become the greatest theologian of modern England, there must have been a reason. Newman tells us what it was. A friendly and discerning Oxford don took an interest in his problem.

In short, the young man or woman wrestling with the choice to be made is influenced by personalities rather than by courses. This means only that holiness, though discerned by the intellect, needs exemplification. It is the saint, the person of sanctity, who will always be the supreme teacher of the religious life, because he alone has insight into the whole experience—I might quite as well say the experiment—upon which verification rests. In so far as the Christian faith is concerned, it is definitely of central significance that its earliest Divine definition was that imitation of the Master would reveal progressively the meaning of the Kingdom of God.

That is why I am more optimistic than my friends. I believe that there are available to the training of youth more persons in whom some holiness is equally manifest, in all the confes-

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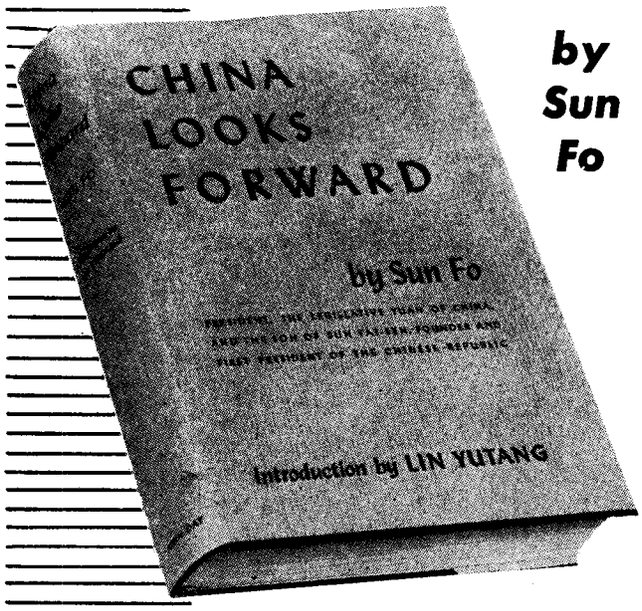

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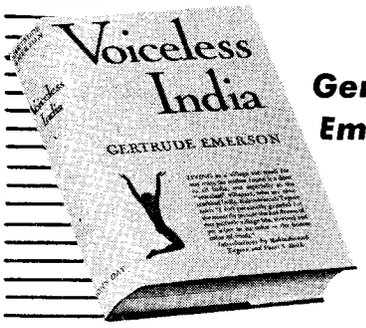

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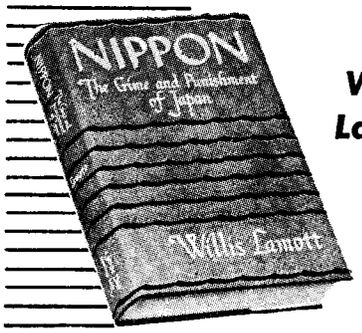

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NOTES FROM Chapel Hill

WE try just about every way we can think of to sell our books — short of actually crying our wares in the streets — and as long as orders keep coming in, we work at our job like hardshell realists . . . as a rule. Then every once in a while the sentimentalist in us crops out, and we start speculating about the people who buy our Violets.

A naval officer at the Air Combat Information School at Quonset Point writes us for *This is Lorence.* He evidently feels he'd enjoy this racy story of Sterne's uneasy life.

A man in South Carolina buys a copy of *Southern Regions* and pays for it — $5.00 — by sending us a dollar bill every two or three months. Not the most profitable way to do business, considering the bookkeeping involved, but somehow quite satisfying.

Five copies of *Tobe* are ordered for a nursery in England — back in 1943. They already had one copy, our customer tells us, but they needed more. The day-by-day doings of a few Negro children on a farm in North Carolina were so popular that the book was read to the English tots as a special treat — to keep them quiet while the bombers were overhead.

Sometimes we find ourselves selling books by methods which are at best unconventional. A university library — in Canada, not that it makes any difference — ordered a copy of *From Donne to Dryden: The Revolt Against Metaphysics* by Robert L. Sharp. The mailing label was made out as usual. Sharp DTD, 227 — the way our order department refers to this title. But the shipping clerk, in an off moment, substituted a copy of *Tobe,* which is by Stella Gentry Sharpe — Sharpe T. 293. It was just one of those errors that devil us sometimes, the kind that may lose us a friend if the customer is in a hurry for one book and we send another. But this time the error made a sale for us. "We like *Tobe* so much," the library wrote us, "that we're going to keep it. But it doesn't exactly take the place of *From Donne to Dryden,* and we still need that. Please."

All of which is small potatoes. We'd starve to death if we had to live on them, without large orders from bookstores to keep us going. But it's the small potatoes that add the little extra flavor to our daily fare.

The University of North Carolina Press

sions, than is generally realized. When, a little more than a year ago, we began our religious work at the Roosevelt House at Hunter College, there were, for instance, few signs of Protestant strength. It has been one of the surprises of the period that there did appear from out of the faculty men and women of eminence who were willing to take the lead, although no suggestion that they should do so came from the administration. Student response has been extraordinary. Of course the young people are troubled, unsteady, and undecided. But I wonder whether anybody who examined into their ideas about political or natural science, about esthetics or the English language, would find them any less bewildered. Provided that the religious teacher is a good teacher—willing to listen, to be tolerant, not to mutter anathemas and doctrinaire assertions—we can make some progress. But in the long run we can make great progress only if the Churches will do their very best, and if the hospitality afforded by educators is something better than a chance to sleep in the attic.

Students are, I think, won over to religion not by sermons, though they are one of the important forms of penitence, but by example and association. That example should illustrate for young people values latent in their own tradition. Few of them can be interested at first in an inter-faith program. But it is not difficult to show them that courtesy toward others is the reverse side of religious conviction.

Religion is hard. We must not be afraid to make that clear. But religion is social, and therefore its burden is light. These do not constitute the whole story, but it seems to me they are part of it.

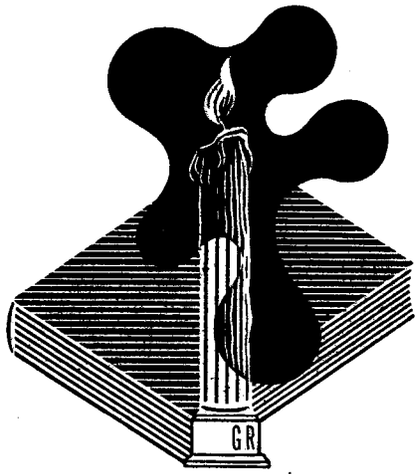
"Root, Hog, Or Die"?

THE VETERAN COMES BACK. By Willard Waller. New York: The Dryden Press. 1944. 316 *pp.* $2.75.

Reviewed by DIXON WECTER

PROFESSOR WALLER of Barnard College, Columbia, author of several works on the sociological aspects of war, here addresses the veteran's problem. What is war's impact upon the soldier, in mind and morals? How shall the young veteran adjust himself to the brave (or craven) new world that follows his winning the war? How can old neighbors, employers, social workers, and Uncle Sam help to pave the road back? These questions will be asked increasingly as dawns the sunrise of victory, for which the world has been waiting. To meet them the present book offers a variety of answers, some eminently satisfactory and others dubious.

Every student of veterans' benefits will agree with Dr. Waller that our policy heretofore has been to pay too much and too late. War's end and its toll of debts induce a spasm of economy, and a recoil from regimentation that means a dimming of group responsibility. Intellectuals will call it *laisser faire;* the average veteran, root, hog, or die. After long years, when veterans have become citizens of substance and organize a lobby, politicians will begin zealously to pass bonus and then pension bills, and still later to provide rather handsomely for young widows of old soldiers. Such dependents from the Mexican War of 1846 are still on Federal payrolls. A dollar at demobilization manifestly is worth ten in bonuses or a hundred in pensions. These things Dr. Waller argues clearly and sensibly, pointing up his case with a graphic account of the Bonus Army marching upon President Hoover in 1932. But in June, 1944 the G. I. Bill of Rights became law, for the first time in our history promising (while the war ardor still ruled) a blueprint of benefits for the young veteran. He is offered more schooling at Federal cost, unemployment insurance, and a loan to help him buy a home or enter business. Passage of this important legislation —apparently since Dr. Waller finished his study, since no mention occurs— supersedes many of the critic's strictures and recommendations for the future. His stress upon full employment, however, is still àpropos, in the light of recent battles over the Kilgore and the George Bills, and of plaints like that of a Republican Congressman from Minnesota in late August, "How are we going to restore



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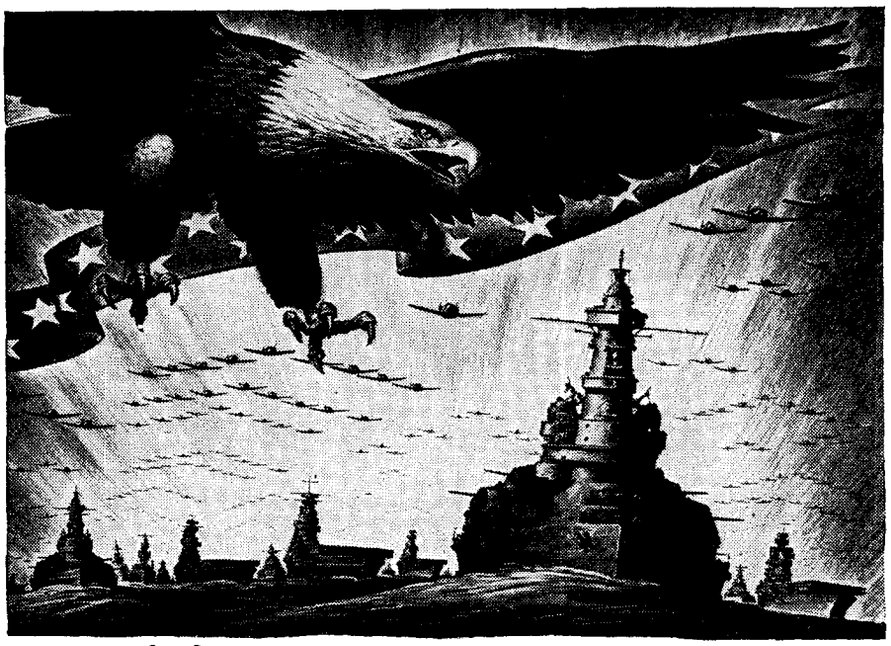

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OUR NAVY'S battles in this war have already become classics: the Battle of Midway may well be studied as long as men fight on and under and over the sea. And no one will really know until this war is over how much the Navy contributed to the successful breaching of "Fortress Europe"—or how brilliantly it is outfighting the Japanese octopus in the Pacific.

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- **What bases must we own or have access to for these purposes? Will we share them with the British . . . the Russians . . . all the United Nations?**
- **What will our possible opponents in any future war be doing with their Navies? Is it enough to keep ahead of the next largest or must we outbuild all of them put together?**
- **Shall we make it possible—and is it desirable—for a million and a half men to stay in the Navy? (That would be cutting present personnel in half.) Should older men retire faster and make more room at the top?**
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normalcy in this country when Congress is shoveling out money in scoops?" We may expect to see more political surf-boards launched upon the assumption that normalcy will be the wave of the future.

Dr. Waller also speaks wisely in underlining community responsibility for the green veteran's adjustment. Beyond whatever help the Government may guarantee, the ultimate problem is personal, pivoting upon a man's relations to family, neighborhood, and home town. Every American at home should try to understand the veteran's psychology, which after all is relatively simple. Upon many of these topics—the soldier's sense of estrangement from civil life, his comradeship with other fellows in uniform, his hedonism, his recklessness yet his hunger for security, and his cultivation of virtues like obedience and physical bravery which have little use in daily routines back home—Dr. Waller writes with insight.

This reviewer, however, disagrees with his repeated accent upon the anger and disillusion of all returning soldiers. "The veteran's bitterness is the great political force of the years to come," is one pronouncement typical of many. His attitudes are called "unwholesome," and seen looming as "a threat to society." The informed man fears the returning soldier, says this author. Dr. Waller does not lack sympathy for the veteran, but tends to overplay him as a smoldering romantic figure, a Childe Harold home from the wars, or (in the writer's phrase) "a motherless chile." He is, in fact, portrayed as a problem child who needs the ministrations of a new progressive education, in order to "rebuild the Super-Ego." In these pages one suspects undue preoccupation with the Lost Generation, who after all were not very representative of the rank-and-file A. E. F. or the Legion, even as the climate of intellectual disillusion following the last war was certainly not typical of our other major conflicts. If the veteran believes in the war he has fought and is content with the peace, if personally he returns to a decent job and the friendliness of old neighbors, he is prone to look back upon his war with pride and glory. This clearly was the prevailing mood after Appomattox, in retrospect to our hardest and bloodiest struggle. Mass morale in the wake of World War II will hinge greatly upon whether the veteran thinks his sacrifices were justified by the peace, or in vain.

One may also question Dr. Waller's final desideratum of "some great center of veteran research," where doctors, psychiatrists, social workers, historians, economists, psychologists, sociologists, criminologists, and experts in government, equipped with "laboratories, extensive libraries, and all the apparatus of research," should attack the problems of returning soldiers and create a new science which he calls Veteranology. However good the intention, one can't escape feeling that such a center would combine the worst vices of Columbia's Teachers College with those of Yale's Institute of Human Relations—charting curves, multiplying monographs, invoking Freud and Dewey and Pareto, while forgetting about the ordinary G. I. of flesh and blood, who wants his girl, his job, and a little home. The Army has subjected him to a lot of clinical indignities—peering into his hollow teeth, examining his urine, and probing his conscience—and when at last he walks out a free man, G. I. Joe will want mostly to be let alone.

—*From "Coastal Command."*

Briefing for an anti-submarine patrol.

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Whose Future?

OUR YOUNG FOLKS. by Dorothy Canfield Fisher. New York: Harcourt, Brace & Co. 1943. xviii, 329 *pp.* $2.75.

Reviewed by MORRIS H. CROSBY

THE slogan "Let's keep America American" is a good one if correctly interpreted; a bad one if misconstrued. Most of us need to have our definition of *American* challenged; we need to have our thinking focused on just what we mean by "keeping America American." The future of America or of any nation obviously depends upon what happens to the youth of that nation. Do we want our youth of tomorrow to be faced with the same situation as confronted "American youth" of yesterday?

"They (the American youth of pre-arsenal-of-democracy days) lived in a vacuum, waiting, waiting. They did not clamor or rage for a chance at real work, or for the preparation and training for real work which would save them from moral, physical, and mental disintegration. Nor, on the other hand, did they hate the idea of work, and try to avoid it. A majority of this large group of our young folks, never having had a job, could hardly imagine what real work would be like. They did not suffer vividly and dramatically as a man suffers with a toothache, nor with a gnawing pain like a person dying of starvation. They did not in fact suffer at all. They stopped growing and slowly drooped and wilted like young plants in a drought. It was our future which was drooping and wilting." Precisely what do they who shout "Let's keep America American" intend our youth to do? When? Where? How?

An intelligent answer to these vital questions can be obtained only by careful consideration of all the pertinent facts. This book is an interesting exposition and a stimulating appraisal of the facts in an informal discussion of the American youth problem. Mrs. Fisher's active membership on the American Youth Commission brought to her the factual information revealed by the research projects of the Commission. Her continued interest in social and educational issues has given her the background necessary to bring the many aspects of this vast problem into significant perspective.

As we taxpayers and parents begin to consider this problem our first thought turns to the schools. We feel that because we have raised money for modern high school buildings we have provided for the needs of youth. What does it matter if the education

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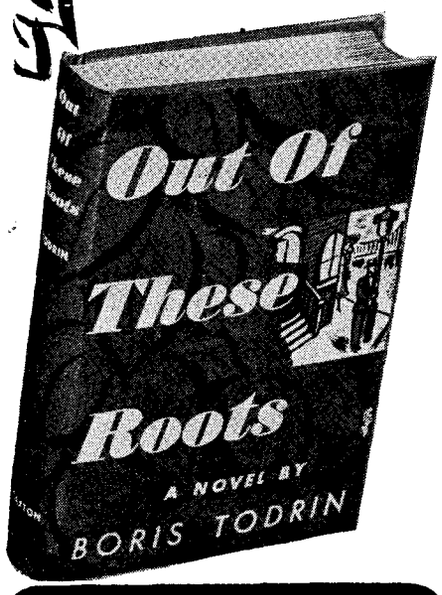

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provided inside is of the old "model-T" variety? There are four major changes in society which urgently demand changes in the education provided for our adolescent boys and girls. 1. The increasing elimination of opportunities for genuine, meaningful work-experience during their adolescent years. For wholesome adulthood the vitamin of work with responsibility is irreplaceable. 2. The change in the preparation needed for modern life. 3. The elimination in our modern life of the natural comradeship between young people and their elders. This is connected with the vanishing of work-experiences. 4. The great number of students and the mobility of population have created the need for something of the old, close personal acquaintance between teacher and pupil which obtained when classes were small groups in static communities. How significant are the contributions of the CCC, of the NYA, of the summer camps in counterbalancing these changes in society? What improvements do the facts suggest?

Mrs. Fisher then discusses in a less factual vein the situation of "our forgotten girls and women" and makes several interesting suggestions. One cannot help but wonder about the employment problem arising if mothers generally engage in economic work except during the infancy and young childhood of their children.

The last part of the book is devoted to some characteristics of modern life which are significant if youth is to "see life steadily and see it whole." The problem of the new free time and how to educate for its use; the pressure to buy services and things which discourages folks from self-service, from sharing experiences, and from creative undertakings; the danger that youth will think solely of money as an end; and the importance of an opportunity for group life for *all* American youth, these are major topics considered.

A thoughtful reading of "Our Young Folks" is a first step toward keeping America American in a constructive, forward-looking way.

THE LITERATURE OF EDUCATION

(*Continued from page* 18)

juvenescence of civilization, then immediately we are faced with one of the most responsible and comprehensive endeavors of the human mind. And inevitably, the theory and analysis of this endeavor requires an unusual width of knowledge, a thorough acquaintance with the components and trends of civilization, and profound insight into the growth and quality of human nature.

The situation concerning present day American education, as reflected in its journals as well as in its schools, is one of transition from former pedagogy toward a study of education conceived as a part of the study of civilization. Everywhere one feels the great aspiration; and again and again reference is made to the central role of the educator in the crisis and reconstruction of our civilization. But if we accept the greatness of the acknowledged task as a criterion of achievement, then we have no right to be complacent. There is, in the great majority of our educational articles, little awareness of the enormous difficulties which have to be overcome before we will even approximate this new goal. Often there is

nothing but the claim and the dangerous illusion that civilization, history, and the whole gigantic process of elevating the human race are identical with the content of the typical journals of education and the courses and textbooks in the educational departments. In other words, there is a lack of humility and of that sense of proportion which alone renders a person capable of judging what is great and fundamental as against that which is small and accidental in character.

But can the faculties of education alone be blamed for this defect? Actually the majority of instructors in American teachers' colleges have received a much longer training in general and liberal subjects than in education proper. It has always puzzled me why the representatives of the liberal college tradition are so unaware of their appreciable share in the production of the American educational mentality.

Thus the dilemma of education eventuates into a much larger problem, namely as to whether our whole modern scholarship is still capable of understanding the depth, the creative and, alas, also the destructive forces in human civilization. If all our other scholarly disciplines and subject-matters gave evidence of this understanding, education would also show an aware response. But look into any of the American journals dealing with

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human culture. With few exceptions they also betray both the strengths and the weaknesses which we noted in our evaluation of the educational magazines. Much detailed and exact scholarship, many interests, and a certain sense for social and democratic responsibilities, though the latter quality is less patent in the traditional humanities than in education proper. But there is, in spite of a certain lip service, in the typical teaching and writing of the liberal arts scholars, little profound consciousness of the deeper dimensions and resources of life out of which the great religious prophets, the great philosophers and artists, or a Pestalozzi and Grundtvig have drawn their courage and inspiration.

It is precisely in our best universities that many students, overfed with factual, specialized, and isolated knowledge, live on starvation diet in respect to the emotional and intellectual forces in which productive, personal, and social development must be rooted. Many American young people feel this defect painfully. They are hungry and groping for help in their effort to understand themselves and their future responsibilities in a critical era of our society.

Unless there is a genuine revolution in the concept of American scholarship, pervading all the different faculties and not only education proper, there will be more and more information, but less and less full and true education. And the best of the young Americans will have to look outside their colleges and universities in order to find help and guidance in the very realms of life where they need it most.

Education can have deeper dimensions and its resources for living can be vital. But it is into these areas that professional educators and their journals have to explore with more zeal, more penetration, and more speed.

Fraser Young's Literary Crypt: No. 65

A cryptogram is writing in cipher. Every letter is part of a code that remains constant throughout the puzzle. The solution to Crypt No. 65 will be found in the next issue.

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NPFLKFL RMDFL FCABJDAF

PJ BTSBDSJF JD GTSL.

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Answer to Literary Crypt No. 64

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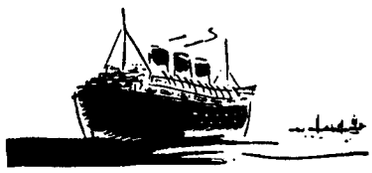

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"Functional" and "Scientific" Education

THESE WE TEACH. By Cornelia T. Williams. 1943. *pp. xiii.* 188. $2.

BUILDING A CURRICULUM FOR GENERAL EDUCATION. By Ivol Spafford and others. pp. xv. 353. 1943. $3.

OUTCOMES OF GENERAL EDUCATION. By Ruth E. Eckert. 1943. *pp. xiv.* 210. $2.

THEY WENT TO COLLEGE. By C. Robert Pace. 1941. *pp. xiv.* 148. $2.50.

(All of these books are published by the University of Minnesota Press, Minneapolis.)

Reviewed by ROBERT J. HAVIGHURST

THIS is a four-volume account of an important experiment in higher education, the General College of the University of Minnesota. The record of the experiment covers eight years, from 1932 to 1940. The General College exemplifies two current trends in education, the "functional approach" and the "scientific approach."

A well-known educator described the "functional approach" in a nut-shell when he said, "The purpose of education is to teach people to do better what they will do anyway." In following this approach the General College undertook to find out what things are important in the lives of college students, what things will concern them most during the first years after they leave college, and, in general, what kind of people they are. Two research studies were undertaken, one of students in the General College, and the other of young adults who had attended the University a few years earlier. The results of these studies are presented in two of the four volumes.

The "scientific approach" involves a careful statement of objectives and collection of evidence concerning the achievement of these objectives. The objectives of the General College were set down in concrete terms and evidence was gathered to find out to what extent these objectives were being achieved. The results of this study are reported in a third volume.

The contrast of this experiment with other recent innovations in general education at the college level is well demonstrated by the fact that two out of four volumes are given to a study of present and former students, one volume is devoted to a study of the tested outcomes of the experiment, and only one volume to the curriculum. The other innovators would give the major portion of their attention to the curriculum.

When the General College was established at the University of Minnesota in 1932 the colleges and universities were plagued with the problem of the "below average" student, who drifted into higher education with little sense of direction and only the vaguest of aspirations toward white-collar jobs for which a college degree was supposed to be a passport. It was clear that these boys and girls were impeding the progress of the abler and better-motivated students, and that they were getting very little of value to themselves out of their college careers.

While other colleges put up with this situation, the University of Minnesota did something about it. The General College was set up as a separate unit in the University, for students whose high-school records were poor, or whose high-school preparation was inadequate for some desired professional course such as engineering, or who wanted a general education but did not desire a four year liberal arts college course. Thus the College was a creature of mixed motives. To some faculty members it was a place for the poor students, permitting the other colleges to raise their standards and do a good job with the kinds of students they wanted. To other faculty members it was a place where a new kind of general education could be perfected, free from the irksome requirements of professional schools and the narrow demands of highly specialized departments. Once the program was developed, these faculty members thought it might be adopted by liberal arts colleges generally.

The director was Malcolm S. MacLean, a teacher of English and journalism, a man of great enthusiasm and personal magnetism. MacLean believed in the College, and succeeded in attracting and inspiring a staff of able young people. For three years he built up the college staff by borrowing the time of faculty members from other departments in the University. He se-

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cured many good teachers in this way, but he could not get these people to give more than a small fraction of their time to the new venture.

In 1935, a grant from an educational foundation assured the College of a staff of full-time workers for a period of several years. The full-time staff members were to study the students, build up the curriculum, and evaluate the results of the experiment.

Staff members for the study of students were C. Robert Pace, Cornelia T. Williams, and John G. Darley. Mr. Pace carried through the study of 951 former students of the University, which is reported in "They Went to College." Miss Williams and Mr. Darley made the study of present students, which is reported in "These We Teach." These two studies bring out the fact that the young people in the General College come mainly from lower middle class homes of white-collar workers and are below the average of college students in academic ability (average intelligence quotient 106). These young people have a desire to go higher in the occupational world than their abilities permit, but they change over to more realistic goals without much resistance. They are content to become average, conservative citizens. They tend to be impervious to ordinary college educational efforts. They drop out of college early, few of them returning for a second year.

For the post of curriculum director, Ivol Spafford was chosen, and she has written the report on the curriculum. Miss Spafford was an experienced teacher, a specialist in home economics. She was heart and soul for the functional approach, and it was through her that the four basic courses of the General College curriculum were established—Individual Orientation, Home Life Orientation, Vocational Orientation, and Social-Civic Orientation. The courses of the General College were grouped into nine comprehensive areas—the four just mentioned and Biological Sciences, General Arts, Human Development Studies, Physical Science Studies, and Literature, Speech and Writing.

For the evaluation of the General College, the University did a bold and radical thing. An outsider was brought in to direct the evaluation, and given the support of the powerful University Committee on Educational Research. Ruth E. Eckert was an admirable choice for this delicate and difficult assignment. Her "Outcome of General Education" tells the story of what she and her colleagues in the

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By Howard Collins

"HER EYES"

Poets of every age have sung the beauties of their mistresses, praising with great ardor and little discrimination her eyes, ears, nose, and throat. Here are 15 quotations which mention "her eyes." Allowing 7 points if you can name either the poet or the poem, a score of 56 is par, 63 or 70 is very good, and better than that is excellent. Answers are on page 45.

1. And all that's best of dark and bright
   Meet in her aspect and HER EYES.
2. HER EYES as stars of Twilight fair;
   Like Twilight's, too, her dusky hair.
3. Love doth to HER EYES repair
   To help him of his blindness.
4. HER EYES were deeper than the depth
   Of water still'd at even.
5. Round HER EYES her tresses fell—
   Which were blackest none could tell;
   But long lashes veiled a light
   That had else been all too bright.
6. Feeling or thought that was not true
   Ne'er made less beautiful the blue
   Unclouded heaven of HER EYES.
7. HER EYES were full of liquid light;
   I never saw a waist so slender . . .
8. On her cheek the rose was born; there was music when she spake;
   In HER EYES the rays of morn with sudden splendor break.
9. The ivy falls with the Bacchanal's hair
   Over her eyebrows, hiding HER EYES . . .
10. Her hair was long, her foot was light,
    And HER EYES were wild.
11. Blue were HER EYES as the fairy flax,
    Her cheeks like the dawn of day . . .
12. One praised her ankles, one HER EYES,
    One her dark hair and lovesome mien.

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College and in the Committee on Educational Research did to find out just what changes occurred in the boys and girls of the General College as a result of their experience in the college. This evaluation made a determined attempt to do what other educational evaluations have done only half-heartedly. It attempted to discover the outcomes in terms of attitudes and behavior, as well as in terms of principles and facts learned.

The evaluation showed that substantial gains were made in knowledge but little change was made in attitudes and behavior. This must have been profoundly discouraging to the faculty who had worked so hard to build new courses aimed at improving attitudes and behavior, and it must have been cold comfort to reflect that no other college was even attempting to assess its success by such a crucial criterion.

The staff might have proceeded to find reasons for casting doubt on the evaluation procedures, which were admittedly crude. But there is little evidence of this attitude in the curriculum volume, which was written after the results of the evaluation were known. Instead, the staff immediately went to work to experiment further and to find better ways of achieving their objectives.

In summary, the report of the first eight years of the General College has been published, and the college goes on its experimental way, already radically different from the institution described in the report. The General College seems to have a place in a large state university. Other universities have examined the Minnesota experience closely, and many of them are creating analogous units or colleges, with similar courses. This in itself is an evaluation that reflects credit on the pioneer institution and faculty.

Education in the Human Community

LITERATURE FOR INDIVIDUAL EDUCATION. By Esther Raushenbush. New York: The Columbia University Press. 1942. 262 *pp.* $2.75.

PSYCHOLOGY FOR INDIVIDUAL EDUCATION. By Lois Barclay Murphy, Eugene Lerner, Jane Judge, Madeleine Grant. New York: The Columbia University Press. 1942. 306 *pp.* $2.75.

TEACHING THE INDIVIDUAL. By Ruth L. Munroe. Sarah Lawrence College Publications. New York: The Columbia University Press. 1942. 353 *pp.* $3.

Reviewed by BAKER BROWNELL

MODERN thinking in the humanities, like so much else in this centrifugal era, has exploded in all directions leaving little that can be called a common point of reference. In the midst of it all, three significant tendencies, different and contradictory, may be noted. One of these is the authoritarian tendency, represented by many of the larger universities in their reaction against the elective system and by several smaller and more pungent groups which are returning or trying to return to doctrinal absolutes of the church, of the classics, of Thomas Aquinas, or other seeming fixations in the stream of history. The second tendency is towards the exploration of the individual. This is well represented by the philosophy of Sarah Lawrence College and the books here reviewed. The progressive schools in general and many of the smaller, more aspiring colleges are moving in this direction.

The third tendency may be called the community emphasis in the humanities. This last has not much institutional recognition at present, although the folk schools, the coöperatives, the short courses, the adult education movements, the Farmers Union educational programs, and the work of some of the great foundations, all are touched by it in one way or another. This third point of view is based on the belief that men's enrichment and responsibility, and indeed their worth, can be realized only in relatively small communities human in scale and range. It repudiates authoritarian doctrines and mass societies on the one hand, and on the other hand points to the fruitlessness of trying to perfect the individual person in an environment where neither the integrated community nor the integrated human being as a part of that community can exist.

Of these three, the authoritarian reaction is probably more widespread in the great universities than the other tendencies. These universities represent modern intellectual and social reaction to a degree that removes them from the field of liberal and humane influences almost entirely. This reaction is also expressed elsewhere. Some of the later phases of T. S. Eliot and his kind, as well as the religious institutionalists, the pseudo-aristocrats, the more embittered business men, the equally embittered communists, and the more explicit philosophies of power and totalitarianism, are examples. Whether it be the austere simplicity of St. John's curriculum or the complicated eclecticism of Northwestern's

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new program, the tendency here is about the same, namely, the return to authority. A certain body of knowledge is deemed essential and the student is there to get it or get out. For freshmen, particularly, these programs tend to make no adjustment to the individual student's needs or desires. They are as inflexible as a block of concrete.

Just the opposite is the individual guidance and case work practised at Sarah Lawrence College and at other schools of progressive type. The three volumes of the Sarah Lawrence series read like reports from an educational paradise where the individual student's needs are paramount and the intellectual and emotional maturity of the student is the constant and considered aim. It is evidently a gracious place with a real sense of love for the students and a concern in their welfare and a no less real sense of fellowship and common endeavor in the faculty. "It is easy," says Esther Raushenbush, "for a teacher to think of students as the partial and incomplete entities that make a class, which is the real entity. But no teacher ever teaches classes —he teaches only individuals."

This individual student guidance is accomplished by means of the don system, small classes, a small class load for students, conferences each week or oftener, discussions with the faculty, opportunity for the students to do individual work, and above all an awareness on the part of student and teacher of their common intellectual enterprise. Exploratory courses for the freshman, of which these three volumes are discussions, help the student find herself and her interests. With their careful case records and their interest in the fact that the freshman after all may be a human being, these exploratory projects are a magnificent distance away from the course-grade-credit-degree mechanism that dominates most higher education.

But paradise, after all, is rather remote from the living situation from which the student comes and to which she will return. There probably is not much in these four years of joyous privilege that will prevent the intellectual atavism common to most college men and women. Why are so many of our college students intellectually lower, culturally coarser, and more stereotyped at forty than they were at twenty? Why do they turn to bridge and drinking, to the dull, haphazard fads of the day and to purchased entertainments? The reasons are not physiological or mental; they are educational and social. Even the most precious attention to the individual student's needs does not prevent this degeneration. Nurture her as we may, bring her out like a great flower, fragrant and charming in body and mind, and still the die-back begins at an age when intellectual and social maturity should be just established. Whether she be a debutante from Sarah Lawrence College or a Mississippi Valley farm girl from a woman's seminary in Dubuque, the same tragic cycle goes on. The educational method and environment is, indeed, one of the causes of it. The reason for some of the decadent tendencies in our modern civilization is this overemphasis in high quality schools on individual-centered education in contrast to family or community-centered education.

In a world where the family community as a coöperative, working group is disintegrating, in a world where there is doubt whether the true community of human beings can survive at all under the increasing pressures of urban, mass techniques, we remove the student from whatever native group and life she may possess and educate her for what we call her individuality. We abstract her from a normal social environment and teach her in a special culture medium. At Sarah Lawrence this medium is an inspiring community in itself, civilized, interesting, but the girl must leave it after a few years, as she leaves other colleges, and turn to new friends and stimuli and a succession of new interests usually unrelated to each other. This is cosmopolitan, as we say, but her individuality is fragmented under its conditions and her life is more and more detached from the people to whom she might belong and with whom she might carry on her life's endeavors in an integrated, organic pattern. She has no wholeness of life or of time.

This increasing dispersion of the small human community and the substitution for it of the exaggerated individual, lonely and fragmentary as a person, but organized helplessly into the mass functions of our civilization, is the great disaster of these times. A sensitive and almost despairing statement by Ruth L. Monroe in Volume III of the Sarah Lawrence publications

WHAT IS EDUCATION?

By EDWARD LEEN

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seems to recognize this: "But in these days of great social differentiation and mobility where can we find the basis for such substance and such a continuum except in the student himself? What unit is left to us except the individual?" It should be added that not sense is left.
even the individual in any significant

The answer must go deeper than the individual and his training, deeper into our social and educational structure than any of the major doctrines of education in this country now go. It must involve new formulations of society and of education that no theories of conventional communism, capitalism, liberalism, or other common watch-words of the times include. When Bishop Grundtvig of Denmark said that education must take place within the native work and community of the people being educated, he put his finger on the essential principle. When the T. V. A. began the unified planning of power, mineral resources, education, navigation, flood control, soil and folk conservation and combined this with local and regional initiative and free coöperation in the living, small community, it made the most impressive contribution in three centuries towards the humanities oriented in a modern world.

For the humanities after all do not refer to a body of subject matter, special disciplines, or great books, however reverend. Nor do they refer primarily to the ends and objectives of professional life or the ultimate achievements of personal endeavor. Individual perfectionism and virtuosity, the bitter fights for power and fame, the mass compulsions of huge, over-organized societies whose peripheries and machinery are far beyond the human being's range, are alike antagonistic to them. The humanities are in people. They are in people living fully and functionally. And in people living through all the varied activities and appreciative interests of an integrated group, the humanities become more than a word or a division in a college catalogue; they become the way of life. It is a matter of family, friends, and neighbors with significant things to do together. Quaint and countrified as this may seem, it is probably the basic pattern of the good life.

The humanities refer not to the ends but to the process of living and its values. They involve primarily not the acquisition of knowledge or skills or goods or charm, but the participation in living as it goes along. They ask that this process be enriched and made interesting, and that life be identified in that process with a self-reliant community of friends and fellow workers. When the educator forgets these simple truths and when our massive, changing society repudiates them, then indeed we are lost.

Does Education Need Dogma?

THE UNIVERSITY AND THE MODERN WORLD. By Arnold S. Nash. New York: The Macmillan Co. 1943. 312 *pp.* $2.50.

Reviewed by FREDRIKA BLAIR

EVERYONE seems agreed that there is a crisis in education. A general feeling exists that schools and colleges have somehow failed to equip their students for modern life; that no matter what subjects have been studied, something has been left out. Just recently, Mr. George F. Reynolds urged in *The Saturday Review* that the universities educate the emotions through the arts as a specific against immaturity. This almost completes an encyclopedic list of proposals: Greek, mathematics, great books, science, American history, and each of the vocations has had its advocate.

But to Arnold S. Nash, the crisis in education demands more than curriculum reform. He finds the trouble in the outer world. Well before the war, according to him, the assumptions on which our educational system rested had been shaken, yet the universities have kept to their traditional ways, forgetting that any subject, in order to be more than a chance collection of facts, must bear some relation to a view of life. What view did the university formerly hold? Wherein has it failed? and What can we put in its place? These are the questions which Mr. Nash has set himself to answer in "The University and the Modern World."

As a scientist, sociologist, and philosopher who holds degrees from Oxford and the London School of Economics, and who teaches at Toronto, Mr. Nash is qualified by training for his analysis. His additional interest in the Student Christian Movement lends moreover a purposeful bent to his criticism. "In theory, the liberal university rejects the attempt to teach a unified conception of the world." But all institutions, he goes on, willy-nilly teach some world view and the modern university unconsciously teaches a belief in progress through science. Mr. Nash is at one with Mr. Hutchins in comparing the modern university unfavorably with the medieval, which knew what it was about. But Mr. Nash's reason is different. He feels that the belief in the unlimited power

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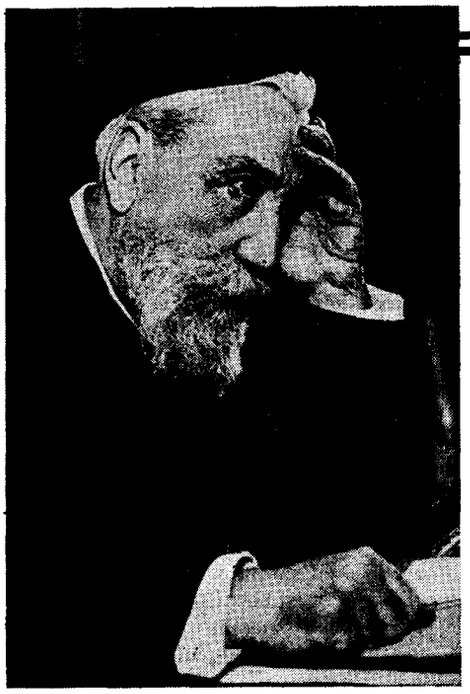
of science—discarded by the scientists themselves—can no longer serve as an educational cornerstone. Despite the honorific use of the term, as in social science, or the attempts to imitate laboratory methods, as in sociology, the methods of true science do not apply outside the physical world. So that, although non-scientists cling to it, science is useless as an absolute.

Out of all this emerges the conclusion that what education needs is a philosophy or a religious premise from which to deduce man's purpose in the world. This the liberal university declines to furnish, but there are two political movements active today which, so Mr. Nash thinks, face the real issue—the Nazis and the Communists. Both recognize that "knowledge serves a purpose other than itself," that "knowledge is not ultimately objective but conditioned," and that genuine learning must contribute to a unifying and unified world view. The idea of race is crude but Mr. Nash feels that it is at least an organizing idea.

"The Nazi is right in perceiving . . . that the university cannot be 'neutral' but that it must and does in fact set out to produce a type, be that type the scholar saint of the medieval university . . . or the man of affairs of the contemporary American university. But he is wrong when he allows society to go beyond its rightful claim to perpetuate itself in the type to the point where it refuses to allow the individual to exercise his personal freedom by going beyond the type to the stage where he can criticize the tradition that has produced him."

Communism does the same thing, though with a more generous aim, by its insistence that there is no such thing as a "neutral" culture, but only "bourgeois" or "communist" culture. This conviction again diminishes the gap between the classroom and the world and Mr. Nash approves the diagnosis. So far, however, he has kept us on tenterhooks while explaining with great calm and many illustrations the one feature of two anti-liberal systems which he feels we need to reform our schools. Yet it seems clear even at this point that he has been playing with loaded dice. He has exaggerated the need for believing in some great First Principle, and he has based his argument for this need on the supposition that collectivized life is inescapably upon us. He has also failed to appreciate two things—the gap between an historical unity seen from outside and the feelings of those within; the distortions enforced dogma has always imposed on the substance of education.

Mr. Nash's own dogma is Christianity. He does not mean educational clericalism; he does mean teaching by Christian scholars and scientists committed to a common view of man's purpose. Mr. Nash's error lies in thinking that a Christian view of life can be inculcated merely on the grounds of its desirability. It has to be believed in and many people in our century are confirmed unbelievers. Even assuming that Mr. Nash does not require professing Christians as teachers, but only amiable "fellow-travelers," this still leaves out a solid majority of agnostics. Perhaps to cope with this major difficulty, Mr. Nash will write a sequel in the form of a theology. As it stands, his work is a useful prod to our complacency, but his solution to the "crisis" is likely to convince only those who have already arrived at it by faith.



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Public Schools: Headache and Hope

YOUR SCHOOLS, YOUR CHILDREN. By Marie Syrkin. New York: L. B. Fischer. 1944. 224 *pp.* $2.50.

Reviewed by BONARO W. OVERSTREET

I WOULD like to stand on a street corner and hand out copies of this book to passers-by. For the message it carries to a civilization that must either perish or educate itself about education gives to the book the character of a tract.

I would hand it out with confidence. For not only is it important, but its every page is absorbing. I would take a chance that anyone who read the first paragraph would go on reading . . . and would come to the final page a sadder and wiser American; also, a wholesomely puzzled American; perhaps, even, an American actively committed to a new concern about our public schools.

The peculiar vitality of "Your Schools, Your Children" stems from the fact that Miss Syrkin is herself a classroom teacher in a public high school. She writes about *her students* —not about educational abstractions. And when she moves from example to theory, it is because she needs to do so to solve specific problems.

Every day, in her classroom, she encounters boys and girls who dismiss as "propaganda"—or as "bunk"—any story that shows a human being unselfishly dedicated to a cause; who are more willing to credit materials that are surreptitiously circulated by the Bund or the Christian Front than materials that are included in the school curriculum—these latter being suspect as part of a plan "to put something over"; who are being insidiously persuaded toward Jim Crow attitudes and anti-Semitism; who flout with impunity even the timid, minimum standards of performance required by the schools . . . and despise the schools for letting them get away with it; and who, all too often, are only waiting to be old enough to go to work.

The fault, naturally, does not rest wholly with the schools. Orderly and confident schools in the midst of a society that is itself in a state of chaos would be a miracle. But the schools cannot solve their problem by shifting the responsibility for its existence. For the fact remains that they have a chance, if they know how to use it, to reach the minds and emotions of the children, and to make of those children people who will be able to help society to move out of chaos.

How firm can a teacher be about discouraging in her classroom points of view that are flagrantly undemocratic—remembering always that freedom of speech is one of our basic democratic principles? How strict should standards of accomplishment be in schools that all children, bright and otherwise, willing and otherwise, are obliged by law to attend? What is genuine and what is less than genuine about the progressive education movement? How correct, and how mistaken, are the sponsors of the "classicist reaction"? What should children read? What materials should *all* children be exposed to before they leave school? Miss Syrkin poses such questions as these—and poses them in such fashion that the reader, be he professional educator or not, is tempted into trying to answer them: to answer them, not with glib platitudes, but in some manner that fits their importance and their complexity.

The Criminal Record

The Saturday Review's Guide to Detective Fiction

Title and Author	*Crime, Place, and Sleuth*	*Summing Up*	*Verdict*
DON'T LOOK BEHIND YOU *Samuel Rogers* (Harpers: $2.)	Possibly maniacal killer at large in college town interests one of the professors who does some intensive sleuthing.	Carefully wrought exercise in abnormal psychology, adequately chilly—and occasionally a bit over-done.	Interesting
THE DARK TUNNEL *Kenneth Millar* (Dodd, Mead: $2.)	Strange death of Midwestern professor puts friend on trail of determined gang of killers—with police chasing the hunter.	Contains one of the most thrilling chases in recent weeks, a remarkable murder method, and a spine-tingling finish.	Good thriller
GIVE 'EM THE AX *A. A. Fair* (Morrow: $2.)	Donald Lam comes back from the Navy and helps Bertha Cool unravel a craftily planned California murder.	Corpse in bath-tub gives Lam and Bertha tough problem, packed with amusing and amazing legal tangles, and jammed with action.	Very good

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Penn Needed No Apologies

WILLIAM PENN 1644-1718: A Tercentenary Estimate. By William Wistar Comfort. Philadelphia: University of Pennsylvania Press. 1944. 185 *pp.* $2.

Reviewed by GEORGE GENZMER

MR. WILLIAM WISTAR COMFORT, the author of this compact monograph on William Penn, was for many years the distinguished president of Haverford College and is now the president of the Friends Historical Society. Of all the Protestant denominations the Friends are probably the most historically minded. From their earliest beginnings as a religious body, they have kept careful records of their transactions and of the lives and experiences of their members, and in Penn's contemporary, William Sewel of Amsterdam, they produced the first of a line of notable historians that has been continued in our day by such scholars as William C. Braithwaite, Rufus M. Jones, Albert Cook Myers, Raynor W. Kelsey, William I. Bull, and Mr. Comfort himself.

With characteristic Friendly preference for understatement, Mr. Comfort describes his book on the title-page as "a tercentenary estimate." There is nothing about it, however, that suggests the tentativeness of a mere estimate drawn up somewhat hastily in anticipation of an occasion. The book, short and unpretentious as it is, is unmistakably the firm, mature product of a long intimacy with the writings and other surviving memorials of William Penn. Nor does it appear to have been composed especially for the tercentenary, which falls on October 24 of this year. There would be a place for a book that would relate Penn's religious and political thinking, not to mention his ideas on education and a half-dozen other topics, to the conditions and peculiar problems of our own generation, but Mr. Comfort makes little effort to do so. His book is sober, judicial, and somewhat aloof from his readers and from his subject.

Thus the first and longest chapter of his book is a factual narrative of Penn's life—from some aspects perhaps the best brief life of Penn that has ever been written. Yet, though it informs thoroughly, it fails to stir the reader. Although all the essential facts about the career and character of William Penn are there, accurately and perspicuously set forth, one would never guess from them that Penn was, as the late Ernest Sutherland Bates saw with his usual insight, "a belated Elizabethan of the Raleigh type" as well as a religious seeker such as only seventeenth century England could produce. Mr. Comfort seems, too, to be unduly worried by Penn's opponents and critics. His book is written out of deep and well founded admiration for Penn; yet he concedes more than enough to Penn's critics, and he ends an excellent chapter on Penn's religious thought with the unwarranted apology that Penn's work as a defender of Quakerism "is the least known and perhaps the least attractive of his activities." He surely feels more warmth for Penn the religious thinker than he here evinces.

Other chapters deal with Penn's advocacy of religious toleration, with his achievements as a colonizer and governor, and with his quality as a man of letters. All are thoroughly informed, sympathetic, and just; all leave one reader, at least, with the curious feeling that the author has said something less than he meant and less than one would have him say. His book suffers from a too great reticence.

Serious as is this shortcoming in a book that should portray William Penn as much more than the slightly tarnished hero of a sect and of a locality, I would not emphasize it unduly. For seven generations historians and biographers have attempted to arrive at a satisfactory understanding of him. Failures have been numerous, and some of them—like Macaulay's—have been ludicrously complete. The successes have been only partial. In our own time it is particularly difficult, perhaps, to comprehend a man whose motivation was primarily religious, whose religion made him one of the great political thinkers of his time. Mr. Comfort's book must be counted among the partial successes. What baffles this reviewer is the question why Mr. Comfort, who knows Penn so thoroughly and so sympathetically, should have written about him in a tone of apology.

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The Phoenix Nest

IT is always interesting to consider parallels between the old and the new. Ernest Hemingway's "Death in the Afternoon" is now the American classic on bull-fighting. I don't think anyone will deny that. But I have recently come across as vivid a passage concerning that bloody art of Spain as I have ever read. I had always been inclined to dismiss the work of Edgar Evertson Saltus as extremely dated and too-too-precious. But along with his "Philosophy of Disenchantment" and "Anatomy of Negation"—today he would probably be labelled a "defeatist"—is a queer, partly naive, partly sophisticated novel called insufficiently "Mr. Incoul's Misadventure." It was written in Paris in two or three months, January-March, 1887. And here we have a description of a bullfight at San Sebastian that seems to me of an excellence. I have the space to quote only a few paragraphs, but in any anthology devoted to the bull-ring Saltus should never be forgotten!

There was another blast of trumpets, the signal for the banderilleros whose office it is to plant barbs in the neck of the bull—a delicate operation, for the banderillero must face the bull, and should he trip he is dead. This ceremony is seldom performed until the bull shows signs of weariness; then the barbs act like a tonic. In this instance the bull seemed as fresh as were he on his native heath. [N. B. Saltus's use of this locution instead of "as though" or "as if" is a repeated mannerism in his writing] and the spectators were clamorous in their indignation. They called for more horses; they accused the management of economy; men stood up and shook their fists at the President; it was for him to order out fresh steeds, and, as he sat impassible, *pollice verso*, as one may say, they shouted *"Fuego al presidente, perro de presidente"*—dog of a president; set him on fire. And there were cat-calls and the screech of tin horns, and resounding and noisy insults, until the general attention was diverted by the pose of the banderillas and the leaping and kicking of the bull, seeking to free his neck from the torturing barbs. At last, when he had been punctured eight times, he sought the centre of the ring, and stood there almost motionless, his tufted tail swaying nervously, his tongue lolling from his mouth, a mist of vapor circling from his nostrils, seething about his splendid horns and wrinkled neck, and in his great eyes a look of wonder, as though amazed that men could be crueler than he.

Again the trumpets sounded. Mazzantini, with a sword concealed in a muleta of bright scarlet silk, and accompanied by the chulos, approached him. The chulos flaunted their vivid cloaks, and when the bull, roused by the hated colors to new indignation, turned to chase them, they slipped aside and in the centre of the ring stood a young man dressed as airily as a dancer in a ballet, in a costume that a pin would have perforated, and before him a maddened and gigantic brute.

In a second the bull was on him, but in that second a tongue of steel leaped from the muleta, glittered like a silver flash in the air, and straight over the lowered horns it swept and then cleaved down through the parting flesh and touched the spring of life. At the very feet of the espada the bull fell; he had not lost a drop of blood; it was the supreme expression of tauromaquai, the recognition that skill works from force.

That seems to me a little masterpiece of writing, and to admit Saltus into the circle of the elect. The late Stephen Crane would greatly have enjoyed it. There is more to it, but I have given the core.

Semantics! Norman Cousins found that it was at the bottom of the recent ridiculous Title V of the Soldiers Vote Act and its liberal interpretation. It is also at the bottom of Governor Dewey's disenfranchising of hundreds of thousands of New York service men and women. The New York Constitution states that those voters in actual military service shall be "entitled to vote . . . for all offices that now or hereafter may be elective by the people." Hence one of the typical lawyer minds of our time, a leading member of the New York bar, argues in *The Times* that therefore "every citizen, soldier as well as civilian, must and shall be allowed to vote for 'all' elective officers." Note the use of "must!" But "entitled" merely means that a right is conferred. If it is obviously impractical to take advantage of that right in its entirety, a practical compromise should be reached. There is no "must" about it. Otherwise, whether or not it was practically possible, every voter in the armed services could be *compelled* to vote for every "elective officer." Mr. Tuttle, the lawyer referred to, also notes (doubtless with grim pleasure) that the Constitution of the State of New York is so framed that "no amendment can become effective for years." Those of us who are concerned with whether, actually, not only our soldiers and sailors but those in the United States Merchant Marine, Red Cross, Society of Friends, and other non-military organizations, will be able to vote in the coming election, look with innocent wonder on mental processes that emphasize what is known as "the letter of the law."

MAIDANEK

Our armor has thundered on the gate of Sedan
where their hordes burst through.
Again we have won the Marne
that familiar river rising to join the Seine,
name of miracle of thirty years ago
when their advance was held. . . . We have won Verdun
bastion of battles, stubborn fort that stood
against them in that first assault; and where
we beat them at Chateau-Thierry and Belleau Wood
in the old campaign, where we gripped them by the throat
in the Argonne, now we have rushed like a tidal wave
and from the south are driving up the Rhone
whole armaments in flight . . . their wolves like sheep
huddle and snarl . . . and bleat . . . and the murdered dead
mangled and stamped into clay in their horrible camps
rise like thick fog to float over forest and tarn,
to lap like blood against Berchtesgaden walls
where a madman shudders. . .
And what is this we read:
The concentration camp at Maidanek,
mass graves, death chambers, furnaces, warehouses
crammed with the belongings of the dead. . .

A factory of death in a Polish city
where their methodical thoroughness laughed at pity.
Could there be furnaces where men like bread—
long blackened loaves—were burned, if not, indeed,

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women and children? *No! Oh never! No!*
The facts attest a million murdered so.
Five ovens cremated each day a thousand bodies.
The wireless played Strauss waltzes through the camp.
And once the tommy-gunners, howled at by Mussfeld,
gripped a Polish woman and bound her tight
to an iron stretcher, and thrust her . . . her hair flared,
and a scream . . . and it seems there was a warehouse full
of skullcaps of agèd Jews and thousands of shoes
and suitcases and little children's toys
and garments of boys and women neatly sorted
all ranged on shelves . . . it is seriously reported,
it is conservatively said,
shelves on shelves of the clothing of the dead. . .

The cyclone gas, the crematoria. . .
"But don't you think it's all a vicious rumor?"
Jews, Russians, Poles, Czechs, Frenchmen. . . . Like good ghouls,
good Germans ghouls, they filled and stocked the shelves
with possessions of the corpses they had stacked
like cordwood for the furnaces . . . were careful
nothing was wasted, not even gold from teeth,
or artificial limbs, or a Mickey Mouse.
They were so very careful . . . cabbage fields
were carefully fertilized with human bones.
Administrator Mussfeld made a garden,
a flower garden, that he fertilized
with the ashes of the dead. . .
in the Inner Fortress,
Frau, or Fraülein, what do you dream tonight
of children's laughter, or of hearths made bright?
Widows and widowers of Fortress Europe
what do you dream?
We do not dream at all
We do not dream again. We are so cold
not death is colder now. We have supped on horror
too long. The incredible is nothing new
because our blood is frozen in our flesh. . .
You never saw their eyes or heard their laughter. . .

Bind the bestial, and when they all are bound,
stand we aside—they are best left to those
betrayed, befouled, ravaged, tortured, murdered,
to those and their avengers. Bind and leave them.
facing those white faces, that fixed gaze,
hearts that thud in the breast for long, long agony. . .
leave them to hear the feet upon the floor
moving toward them . . . slowly . . . nearer and nearer. . .
shuffling . . . shuffling . . . the feet of the avengers
slowly . . . slowly crossing the blood-stained floor. . .

WILLIAM ROSE BENÈT.

PERSONALS

ADVERTISEMENTS will be accepted in this column for things wanted or unwanted; personal services to let or required; literary or publishing offers not easily classified elsewhere; miscellaneous items appealing to a special and intelligent clientèle; jobs wanted, houses or camps for rent, tutoring, traveling companions, ideas for sale; communications of a decorous nature, expressions of opinion (limited to fifty lines). All advertisements must be consonant with the purpose and character of The Saturday Review. Ads of a strictly personal nature are limited to an exchange of correspondence, thus also enabling an exchange of reference. Rates: 10 cents per word including signature. Count two additional words for Box and Number. Payment in full must be received ten days in advance of publication. We forward all mail received in answer to box numbers. Address Personal Dept., Saturday Review, 25 West 45th Street, New York City.

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SCHOLAR needs Mirsky's "Contemporary Russian Literature." Box 171-K.

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WIDOWER OR BACHELOR, fortyish, please write cultured, capable, sincere woman with six year old child, interested progressive education, politics, crafts, outdoors, drama, music. Box 173-K.

ARMY-WIFE AND CHILD seek country or city quarters, paying board or sharing quarters. Box 178-K.

FRENCH AUTHOR would like to find experienced American dramatist to help finish modern play in English. Box 179-K.

OHIO CAREER GIRL interested in corresponding with average, unattached male, thirtyish. Box 180-K.

WANTED: "The American Public Library" by Wheeler and Githens. Webster Groves Public Library, Webster Groves, Missouri.

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WHAT AM I BID for "Soldiers Three," by Rudyard Kipling? National Publishing Co., August 2, 1890, No. 52 of Series, paper covered. Box 185-K.

PERSONALS

TYPING, 55 cents thousand words. Marie Howatt, 10801 Ditmars Blvd., Corona, N.Y.C.

NOT A CIVILIAN? Please be informed that correspondence between service men and women and persons not known to them is in violation of War Department instructions to all military personnel. We announced this some time ago, but your mail continues to pour in, and, our office space being limited, we beg you to desist. We simply cannot forward any mail received from service men. If you wish your letters returned, we shall be glad to oblige.

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CAN AN AMBITIOUS, evening college graduate, 28, dissatisfied with housewifing as career, learn journalism the hard way? Sociology major, no journalism courses, experience background ranges from factory work to placement counselling. Interested in any job in publishing field, New York or New Jersey. Box 143-K.

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LIKABLE, FRENCH-BORN LADY, fortyish, in California would exchange correspondence and references with refined, sincere gentleman, fiftyish. Box 148-K.

(*Continued on page* 46)

ANSWERS TO LITERARY QUIZ

1. Byron: "She Walks in Beauty."
2. Wordsworth: "She Was a Phantom of Delight."
3. Shakespeare: "Who Is Sylvia?"
4. Rossetti: "The Blessed Damozel."
5. Hood: "Ruth."
6. Lowell: "My Love."
7. W. M. Praed: "The Belle of the Ballroom."
8. G. R. Poulton: "Aura Lee."
9. Swinburne: "Atalanta in Calydon."
10. Keats: "La Belle Dame Sans Merci."
11. Longfellow: "The Wreck of the Hesperus."
12. Tennyson: "The Beggar Maid."

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PERSONALS

(*Continued from page* 45)

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PERSONALS

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The Crostics Club

FOR those outside New York who may not have seen the "affectionate" squib in the *Herald Tribune* (I wonder who did it?) apropos the disastrous mix-up of puzzle and answer in the same issue, here it is: "The aficionados of Elizabeth S. Kingsley's Double-Crostic puzzle in *The Saturday Review of Literature* have been doubly double-crossed this week. On page 23, where the solution to the previous week's puzzle usually appears, the issue of Aug. 26 carries, by mistake, the solution to the puzzle appearing four pages farther along. Only the mightiest-willed devotee, faced with the problem of finding a four-letter word for 'a tau cross with loop top' will be able to refrain from peeping. All devotees will be forced to wait seven more days to find out how they did last week."

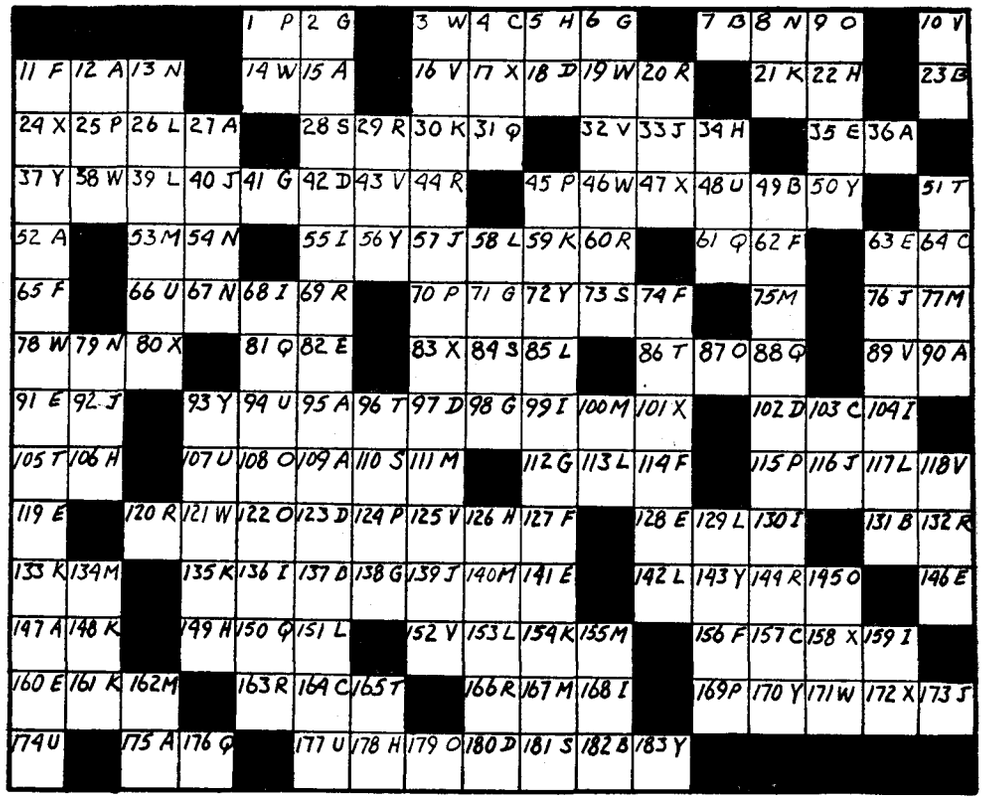
From the Armed Forces comes a letter from Arthur Block, Med. Gen. Lab., c/o Postmaster, San Francisco, which presents a case for the *S.R.L.* censorship brigade: "I tried my hand at composing one and finally succeeded. When I thought I'd finished and found a loose D, an F, and an M staring at me, then I knew what you endure weekly! But the censor, he thought it a new diabolical code, and, even when plied with your originals in some old *S.R.L.'s*, refused to let me send it home. So I've wasted my esoteric vocabulary on the desert air." With a trifle more experience than A.B. has had, I don't endure such travail; though recently I met with a stunner when the average number of letters to a word was eight, and an excess of some vowels with a corresponding dearth of needed consonants hampered the flexibility essential to utilization of all letters.

From a collection of photos gathered in an Egyptian sojourn some thirty-five years ago, my old college mate, Mrs. Gunni Busck, Westfield, N. Y., sends me a Raphael Tuck postcard captioned "Tow Rows in the Temple." She adds that the scene was most lifelike—pompous, vociferous German tourists, at the request of their Government, even in those days spreading themselves over everything and making general nuisances of themselves in order to learn all they could of another country's practices. At any rate the "tow-rows" is genuine!

E. Munroe Bates, Westboro, Mass., I am told, heads a family who coöperate in doing DCs to the extent that the younger members are called in to help. That is my ideal way of puzzling.

Garrett Mattingly tells me that Billy Rose is now assembling a notable cast for a spectacular presentation of "Henry the Eighth" this year in New York. To tell you how far the ripples from "Catherine of Aragon" have reached, I am now deep in Francis Hackett's "Henry the Eighth."

E. S. K.



Double-Crostics: No. 547

By ELIZABETH S. KINGSLEY

DIRECTIONS

To solve this puzzle you must guess twenty-five words, the definitions of which are given in the column headed DEFINITIONS. The letters in each word to be guessed are numbered. These numbers appear under the dashes in the column headed WORDS. There is a dash for each letter in the required word. The key letters in the squares are for convenience, indicating to which word in the definitions each letter in the diagram belongs. When you have guessed a word, fill it in on the dashes; then write each letter in the correspondingly numbered square on the puzzle diagram. When the squares are all filled in you will find (by reading from left to right) a quotation from a famous author. Reading up and down the letters mean nothing. The black squares indicate ends of words; therefore words do not necessarily end at the right side of the diagram.

When the column headed WORDS is filled in, the initial letters spell the name of the author and the title of the piece from which the quotation has been taken. Authority for spelling and definitions is Webster's New International Dictionary (1940 edition).

The solution of last week's *Double Crostic* will be found on page 15 of this issue.

DEFINITIONS

A. Gladstone's praise of his novel made the author famous (1881).

B. A European capital.

C. Exclamation signifying an affirmative answer (comp.)

D. Owner of a vineyard greatly coveted (Bib.)

E. The goldfinch of Europe (comp.)

F. Name of *Act* suppressing polygamy in the territories, U. S., 1882.

G. Desertion of party or friends in adversity.

H. Kind of sailboat; kind of plow; child's vehicle.

I. A small violin, formerly used by dancing masters (Music; Fr.)

J. Now good, now bad in performance (Sports; comp.)

K. In an easy, safe position, etc. (With *to be;* 2 wds.)

L. Fine brown-glazed stoneware, named from English place (early 18th cent.)

M. *Colymbus nigri collis* (a bird; 2 wds.)

N. Hero who fell to earth scaling heaven on an eagle (Babylon. Myth.)

O. Drinking horn of pottery with base of a mythological creature (Class. Antiq.)

P. Indian tribe to which Tecumseh belonged.

Q. Doltishness.

R. Nickname for an Irishman (colloq.)

S. Under one's protection, patronage, etc. (2 wds.)

T. Japanese family of artists who created new era in porcelain, etc., works (17th and 18th cents.)

U. A person of no importance, etc.

V. Rising into notice.

W. Intoxicated.

X. Castle and character in title of novel by Maria Edgeworth.

Y. To slip away (slang; 2 wds.)

WORDS

A. 12 90 175 95 27 147 52 109 36 15
B. 137 23 131 49 182 7
C. 103 64 164 157 4
D. 42 18 102 97 123 180
E. 141 82 160 146 128 35 63 91 119
F. 65 74 156 11 62 114 127
G. 41 112 98 71 2 138 6
H. 106 149 22 178 34 5 126
I. 55 130 68 159 168 99 104 136
J. 173 139 116 92 76 33 40 57
K. 148 161 154 30 135 133 59 21
L. 113 85 58 39 153 151 117 129 26 142
M. 134 75 77 140 162 111 167 100 53 155
N. 54 13 8 79 67
O. 122 145 9 179 108 87
P. 70 45 169 1 124 115 25
Q. 61 150 176 88 81 31
R. 120 166 60 44 20 163 29 132 144 69
S. 181 110 28 73 84
T. 165 96 86 51 105
U. 177 48 66 94 174 107
V. 125 10 43 16 152 118 32 89
W. 46 14 171 78 121 3 38 19
X. 47 172 158 80 24 17 101 83
Y. 50 143 183 56 37 72 170 93

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and many others (see Catalogue)

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